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Truth, Justice and Peace

A Challenge to Church and Synagogue to Lead in the Realization of the Social and Peace Gospel of the Hebrew Prophets

By ISIDOR SINGER, *Ph.D.*
Originator and Managing Editor of the Jewish Encyclopedia

With an Introductory Essay by EDWARD A. FILENE
and an Epilogue by ISRAEL ZANGWILL

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to

The Academic Youth of America

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Preface

"Everything that is true is God's word, whoever may have said it."
—Ulrich Zwingli, 1484-1531.

"I am about to be graduated from an undenominational seminary, and I am planning to be a preacher. I hate stuffiness, whether in blue-stockinged conduct or in stiff-necked doctrine, just as cordially as do the rest of us who are under thirty. And I crave, what we of this eager generation crave above all else, ventilation, a complete airing of soul.

"The trouble is that most of us at present, no matter how cocksure we may appear, are over-diffident; we are only groping, only stumbling toward the light that we must have. The shock of the war, when we had to drop behind as useless baggage all but the simplest and most portable creeds and conventions; the shock of science, which, as historical criticism and as psychology of religion, has thrown a cold, searching light not only upon the Bible, but upon our very souls; the shock of seeing old institutions of government and society break up before our eyes—all these have bewildered us. And now we find ourselves curiously bold in our irreverence regarding the old, our disrespect for the past.

"But our motive is not to destroy what has been sanctified by the past. What we seek is more air, more life, more personality. A spirit that has been stirring in man since the beginning of civilization, has expanded through the centuries his feeling and realization of kinship with all other men. Though not unanimous, the testimony of the greatest souls that have yet appeared is to the effect that personality is the most worth while thing in the world, and that it can be achieved not in solitude, but only in the great currents of the world, where men meet men as brothers.

"The chief devil abroad in the world is the spirit of divisiveness, and the main sin against the Holy Ghost is boredom, the ennui, the deadening sense of meaningless monotony, that eats out the spirit of men when they are making no contribution of bread or joy, of machinery or truth, of healing or beauty, to their fellows This sin we observe as a dry rot here and there in society, low and high, and here and there in the church. Whether this curse of stupid snobbishness takes the form of stodgy, non-productive denominationalism or of complacent small-town aristocracy, whether it is a matter of sects or sets, welcoming only the properly immersed or the properly introduced, it leaves the atmosphere equally sick and musty. It is the attitude of shutting oneself off from others, so that only dullness of soul can result, that we despise and that we will fight with our very life.

"Accordingly, many of us young people, not only on this hemisphere, but in Asia and Africa and Europe as well, are betting our lives today on a simplified faith. How many we are one cannot tell. What ad-

vances beyond these minimum essentials we shall make, each along his own particular line, one cannot even guess. But in this belief, or rather in this attitude and prevailing enthusiasm, we stand united.

"What we strive after is to be on our toes, exuberant, aware; to take such deep drafts of life today that tomorrow we shall breathe even more deeply and be even more alive. We want so increasingly to widen ourselves that we shall more and more incorporate within ourselves the vibrating life of others.

"I believe that this is where the spirit of youth unites. This is the common ground on which could come together the new generation of church members who squirm at the narrowness of their denominations, who will leave the church unless ecclesiastical windows are opened wide enough to clear the air of Bryanism and pre-millennialism. Neither do I doubt that it would appeal to hosts of idealistic young pagans not only in America, but in Europe as well, who would be startled were they to hear themselves called Christians, but who nevertheless walk in the light, since they love their brother and work for a fairer community. And my contact during the last six years with the young men and women of Asia leads me to the assurance that a surprisingly large number would stand with us here. Take those students of Peking or Shanghai or Nanking who are becoming too sensible to wear American hats, but in whose bones there burns an apostolic zeal for science and a China to be saved by science.

"As for the young Indians, the better one becomes acquainted with them, the more one realizes that they have something immensely liberating to offer to youth the world over. 'My religion,' said a brilliant young Indian Mohammedan to me, 'is *youth;* that is spontaneity, idealism, grace; and *beauty,* the beauty of God that I find in clouds and sunshine, in the friendship of men and women; and *service,* the service of being a good neighbor, a good citizen.' This twenty-two-year old Oriental was a student in Oxford, and therefore not a typical spokesman for either India or Islam; but he does represent a regenerating spirit in the East that is animating many young idealists who would break free of the old stifling prejudice, to walk joyously in the open sunshine of world friendship. I met any number of students in India who impressed me as having an unshakable faith in the sheer supremacy of spirit over matter, and a radiant brotherliness within them that would bring them naturally to our fellowship.

"It has been said that no common religious factor can be discovered which will unite the youth of today. But have we not got it here—a common factor in the strivings of all idealistic young people? I believe that not only can we join here, but that we can go together on an even wider basis, holding in common a reverence for the divine fire in human life. Speaking of the findings of a cosmopolitan group of students in an English university seeking for a common religious platform, an undergraduate told me that they all agreed on these two principles: reverence for personality and immortality of the soul."

* * *

"Our greatest enemy is war—war that is bred of overweening nationalism, of the stupid swank of the battle-gray dreadnoughts or goose-stepping regiments, that overrides the rights of conquered and

conquerors alike, that respects nobody. Yet it appears to be true that hardly any of our older friends seem able to understand our reaction from the jingoistic bitterness of the war years, our demand that war be destroyed before it destroys us, not because we are afraid to die, but because this evil breeds hatred of men and an indifference toward them that strike us as utterly silly.

"But how can we stop war? By building up a new patriotism, for one thing. Those of us who have the dawn of a brighter day in our eyes are beginning to realize that we must develop within us a deeper love for our country—the love of motherland that considers it treason to disrespect other countries. And that means we must toil terrifically in behalf of an organized world-court and an international police force to back the decisions of that court. It means that we cannot cease from advertising everywhere what a young-minded prophet has recently declared: 'There can be no peace now but a common peace, no prosperity but a general prosperity.' Nor shall our sword sleep in our hands till secret diplomacy gives place to open agreements openly arrived at.

"Another enemy of youth is the spirit within the nation of class domination and class selfishness in industry. The attitude of the clenched fist that respects only the claims of its own class, without caring a straw for the obligations that go along with those claims, is utterly of the devil, no matter on whose side it is found.

"God help us if we cannot see that labor is not a commodity! Some of my friends do see that men come before excessive dividends, and they are not just contemplating that vision in the sky either. They are building brotherhood and justice into automobile-tire factories. One is making the attempt in the oil-fields of the Near-East, where one drop of oil is said to be esteemed at higher value than a hundred drops of blood.

"Equally of the devil is race arrogance. H. G. Wells is right: race prejudice 'justifies and holds together more baseness, cruelty, and abomination than any other sort of error in the world.'"

* * *

"Not every young idealist in the world will join with us in meeting the issues thus, of course. But I believe that numbers of us, perhaps in every country, who do not care to remain behind in the stuffy dugouts, can agree to go forward and fight shoulder to shoulder on this firing-line against the foes of free development and for the forces of frankness and trust that make men one.

"The mass murder of war must go; a wider patriotism that gives service to one's own country and allegiance to a world court's decrees of justice for other countries must come in. Arrogance between social groups within the nation, whether class against class or race against race, must go; industrial democracy and race reconciliation must come in.

"In a novel written by a contemporary is this description: 'The whole church had the smell of clothes shut up in a closet that had not been worn or used for a very long time.' As one hoping to enter the ministry, I should leave the church if I thought it would prove to be such a hopeless, embalming institution. But I am sure that notwithstanding its undeniable squeamishness, its cramping

denominationalism, the church cannot help but be inspired to a new endeavor by One who walked in the open sunshine of the Galilean hills in the candor of God. One who met men eating and drinking, quick with redemption, exuberant with laughing humor, gesturing with immense great jollity as he made fun of the pious sticklers who strain at a gnat only to swallow a camel.

"We must be fair to the other fellow's point of view, recognizing that he will have a vision through spectacles different from our own, not forgetting that before our own special creed is the universal creed of the sportsman who looks the other man in the eye and fearlessly declares, 'May the highest ideal triumph, whether yours or mine, my friend!' " (From: Allan H. Hunter "What I Should Like to Preach" *in* THE CENTURY MAGAZINE, June, 1923.)

* * *

The above paragraphs, it seems, were penned almost simultaneously with those chapters of our book in which we, ourselves, tried to depict, along parallel lines, the great part which belongs to the academic youth of the world in the coming evolution of mankind's progress. For over a hundred years, the universities of Europe have played a decisive rôle, not only in the development of science, but also in the ultimate victory of the principles of democracy. They have become the beacon-lights that illumine the road which leads to the people's final triumph over tyranny.

The definite victory of Truth, the final establishment on earth of the principles of social and international justice for which the Hebrew prophets and their successors through the ages have struggled and suffered, this is the "Kingdom of God" for which Jew and Christian pray. The psychological moment we believe has arrived, when it has become the sacred duty of the teachers, students and alumni of the world's colleges and universities to form *one* globe-encircling chain of spiritual forts in its defense.

Karl Marx addressed his famous appeal to unite, to the mechanics of the world seventy-five years ago. The heeding of it has wrought tremendous changes in the economical and political physiognomy of mankind. The same appeal might now be fitly addressed to the intellectual workers of the ancient and new continents, challenging them, in their turn, to lay the foundations of a lasting world aristo-democracy, of the ideal social state of the future in which the sovereignty of the mind over the tyranny now exercised by the brutal instincts of man ought to be firmly established. The predominance of the soul's spiritual aspirations should be secured over the almost exclusive satisfaction of his materialistic needs and ambitions.

"Statutes of a commonwealth founded upon righteousness must appeal to more than material welfare. Wages won't satisfy, be they ever so large. Nor houses; nor lands; nor coupons, though they fall thick as leaves of autumn. Man has a spiritual nature. Touch it and it must respond as the magnet responds to the pole.

"Do the day's work. If it be to protect the rights of the weak, whoever objects, do it. If it be to help a powerful corporation better to serve the people, whatever the opposition, do that.

"Don't hesitate to be as revolutionary as science. Don't hesitate to be as reactionary as the multiplication table. Don't expect to build up the weak by pulling down the strong.

"Recognize the immortal worth and dignity of man. Let the laws proclaim to the humblest citizen, performing the most menial task, the recognition of his manhood, the recognition that all men are peers, the humblest with the most exalted, the recognition that all work is glorified. Such is the path to equality before the law. Such is the foundation of liberty under the law. Such is the sublime revelation of man's relation to man—democracy."

These apothegmata, culled from President Coolidge's Address to the Massachusetts Senate of 1914, together with a score or two of the sublimest passages of the Old and New Testament, and the maxims of the world's greatest statesmen, philosophers, and poets, have been, figuratively speaking, sunk into the foundations of

The Amos Society

It is a kind of spiritual Society of the Cincinnati, which has recently been founded in the city of New York, with the purpose of becoming gradually a rallying center for all those who are eager to contribute their share to the realization of the great ideals which have been prophetically outlined in the two immortal charters of the highest aspirations of modern man, our own Declaration of Independence and The Rights of Man, proclaimed by the French Revolution.

The present book is lovingly and respectfully dedicated to the academic youth of America. Owing to the tremendous part our continent is destined to play in the future evolution of the human race it is they who have the glorious mission to bring to a successful consummation the great intellectual and spiritual War of Liberation which the academic legions of the universities of ancient Europe have so valiantly inaugurated on the bastions of their famous Almae Matres. They fought the battles on the Marne; it is our noble privilege to strike the decisive blow of the Argonne Wood.

But if our appeal is addressed to the academic youth of

our country in general, it is even more directly meant for the 15,000 college boys and girls who are bound to the Hebrew prophets by the physical ties of race-relationship and the psychical ties of spiritual consanguinity. It is the duty as well as the ultimate interest of these young men and women to form the intellectual advance-guard of the Synagogue of the Future whose structure we are trying to outline in the following pages.

Either the Jew as Jew still has a particular task to perform in God's household, or he is at the end of his historical tether. If he still has a mission, he must resolutely roll up his sleeves and begin the writing of a new chapter in the history of the Synagogue. If he has no further task, he ought to be honest enough with himself and the world at large to quit the bridge, leaving only that lingering, romantic remnant of noble Dreamers of the Ghetto, who will heroically stand by until some tidal wave carries them away into the silent Past. This is the keynote that is sounded again and again in the chapters of this book.

We must not fool and pat ourselves on the back with more or less sincere self-complacency when we survey the impressive architecture of the ever-growing number of our synagogues that are officially visited twice a year by overflowing crowds who offer a lip-service to the Lord only to relapse, immediately after the Day of Atonement, for another twelvemonth into an abject state of almost complete religious and communal apathy. We would like to remind these indolent backsliders of this: the Synagogue *has* still a great message of salvation to deliver to the world. Of this we are deeply convinced. And mankind is now more than ever eager to listen to the bearer of a redeeming gospel, be he Gentile, Jew or heathen.

Let but the gospel of social and international justice be presented by the Synagogue in the name of the Prophets, the immortal social reformers and peace-advocates of Hebrew antiquity, in a spirit of absolute self-abnegation. It will then be cheerfully accepted by the Christian world which has not forgotten the prophetic word of its Master (St. John IV, 22) that the final salvation of the world may yet come from the race from which he, his Apostles and, St Luke excepted, all the writers of the New Testament have sprung. Of this, let the future leaders of our synagogues—the boys and girls now studying in our schools and colleges, be absolutely assured.

"And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

"And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

"And there was a good way off from them a herd of many swine feeding.

"So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

"And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters."

St. Matthew VIII, 28-32.

* * *

If ever there was a time that woefully needed the advent of a new world prophet, combining in his person the qualifications of an Isaiah, Zoroaster and Jesus, a great reformer of the world's religions, it is certainly ours. If the present generation is to be rescued from the impending world cataclysm it stands in great need of another divine exorciser who could send rolling down the hills those devils of hoggish greed and selfishness that are mainly responsible for delaying the coming of the Kingdom of God.

THE AUTHOR.

New York, January, 1924.

* * *

Meanwhile it might be well to remind the Synagogue of today that American Judaism stands less in need of 500 second and third-class parish-rabbis who serve, often during a whole generation, practically the same spiritual bill of fare from week to week, to the same congregation, than of the enthusiastic, devoted service of 50 prophetic emissaries. These men, as delegates of the entire Jewish Community, to spread throughout the year, from town to town, among Jew and non-Jew alike, the social and peace gospel of the great Hebrew seers.

Will the Congregations of American Jewry heed the call?

THE AUTHOR.

New York, April, 1924.

Introductory Essay

By EDWARD A. FILENE

The Prophets' Creed as Applied to Our Time

THE great war marked the end of a definite stage of a great epoch in America. It was a period of enormous material advancement, a period of mechanical and business upbuilding of the country, a period of invention and general utilitarian progress. The great forces behind this progress, as is always true in similar cases, have gone in many respects beyond their legitimate goal. We have come to think of the means as the end, and our age has to a certain extent lost its soul.

As a result, social progress has lagged behind material progress. Without evil intent, injustice has been done to great masses of our people. Business and industry are charged with selfishness and short-sightedness. Often there is good reason for the charge. Insufficient thought has been given to basic national and international problems, and to our responsibility in helping solve them.

Time to Set the World's House in Order

THE situation is intense as a result of these abuses, and requires remedy. The time is ripe for the establishment of a social program of justice and good-will in our own land. The time has come also for the setting up of international programs of co-operation, of understanding and helpfulness between nations.

As the civilized world is organized, any program for greater social justice must, in order to be successful in this generation, have the help of organized religion. In order to be effective these programs should be common programs, not of one religion, but of all religions. A program of social justice cannot succeed if it is Protestant alone, nor if it is Catholic alone, nor yet if it is Jewish only. It must appeal to the universal mind and conscience. An international program cannot succeed if it takes into account only America; its scope must embrace the nations.

In order that any program shall have sufficient power to become a common program it must also be made so basically

sound and broad that there is standing-ground upon it for all right-minded men.

The first requirement in the formulation of these programs is the study of the economic and social facts of the civilization of today, so that scientific knowledge may replace the prepossessions, superstitions, traditions and many of the so-called principles that have grown up in the race for industrial and commercial supremacy.

Micah's Credo Still Sound

BUT this knowledge will never deal wisely and fundamentally with the social injustices of society unless it is thoroughly tempered by sympathy with our fellow men and understanding of their rights and legitimate longings. This sympathy and understanding and love of our fellow men is really linked with religion, and the Jewish religion is rich in this spirit. A great Jewish teacher, moved by the social injustice around him, cried out millennia ago:

"What doth Jehovah require of thee, but to do justly and to love mercy and to walk humbly with thy God?"

Of these three elements in religion, as the Prophet defined it, the first two were concerned with social justice. A passion for social justice is the chief actuating motive of those who would to-day lead the movement that will balance with spiritual achievement the scale now weighed down by the often sordid products of our material age.

For the making of such social and international programs the Jew is peculiarly fitted. Having lived side by side with men of all religions, and dwelt in all the nations, he should be well able to understand them all. Having suffered injustice, he, of all men, should know the value of justice. Having lived in fear of the despoiler and the pogromist, he should best understand the longings of men for economic and political security. His power of imagination enables him to put himself in another man's place. The vision of an ultimate social millennium was voiced in the utterances of his Prophets. Our Jewish people should more definitely recognize their obligation of leadership in these strivings toward social and international justice, and should add to the good their race has performed in times past a new service to mankind of to-day, a new consecration to humanity.

Organized Effort Necessary

WE SHALL not be the first to make such a social or international program, for our day. Jews individually have done magnificent service for America and the world. But organized Judaism has lagged somewhat behind. We have been thinking somewhat exclusively of ourselves and of our own people; have been engaged somewhat exclusively with matters that concern our own betterment. While we have been using our new-found liberties and security to establish ourselves and aid our people, others have been at work on these broad and basic problems of a social and international nature.

But the Jew is big enough not to allow the fact that these programs have already been attempted with much success by the great body of Protestant churches to keep him from making his contribution and coming to the help of his Christian brethren. Organized Judaism, as well as organized Christianity, ought to attack these most important problems and to do it now.

In my judgment the probability is that the programs of the Christian churches will be found in the main satisfactory, and that we shall be glad to adopt them, just as the non-Jews have been glad to adopt the Jewish Ten Commandments as an important part of their ethical program. But even if the Christian programs shall prove to be similar to ours, the Jew, with his vision and his imagination, may be able to enrich the existing programs both in conception and in their practical working out.

A Program for Social Justice

LET us take a look at the social service program of the Federal Council of the Churches of Christ in America. It is contained in sixteen articles, supplemented by four resolutions, as follows:

I.—Equal rights and justice for all men in all stations of life.

II.—Protection of the family by the single standard of purity, uniform divorce laws, proper regulation of marriage, proper housing.

III.—The fullest possible development of every child, especially by the provision of education and recreation.

IV.—Abolition of child labor.

V.—Such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community.

VI.—Abatement and prevention of poverty.

VII.—Protection of the individual and society from the social, economic and moral waste of the liquor traffic.

VIII.—Conservation of health.

IX.—Protection of the worker from dangerous machinery, occupational diseases and mortality.

X.—The right of all men to the opportunity for self-maintenance, for safeguarding this right against encroachments of every kind, for the protection of workers from the hardships of enforced unemployment.

XI.—Suitable provision for the old age of the workers, and for those incapacitated by injury.

XII.—The right of employees and employers alike to organize; and for adequate means of conciliation and arbitration in industrial disputes.

XIII.—Release from employment one day in seven.

XIV.—Gradual and reasonable reduction of hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life.

XV.—A living wage as a minimum in every industry, and for the highest wage that each industry can afford.

XVI.—A new emphasis upon the application of Christian principles to the acquisition and use of property, and for the most equitable division of the product of industry that can ultimately be devised.

The four supplemental resolutions read:

1.—We deplore class struggle and declare against all class domination, whether of capital or labor. Sympathizing with labor's desire for a better day and an equitable share in the profits and management of industry, we stand for orderly and progressive social reconstruction instead of revolution by violence.

2.—That an ordered and constructive democracy in industry is as necessary as political democracy, and that collective bargaining and the sharing of shop control and management are inevitable steps in its attainment.

3.—That the first charge upon industry should be that of a wage sufficient to support an American standard of living. To that end we advocate the guarantee of a minimum wage, the control of unemployment through government labor exchanges, public works, land settlement, social insurance and experimentation in profit-sharing and cooperative ownership.

4.—We believe that woman should have full economic equality with man, i.e., equal pay for equal work. We believe in a maximum eight-hour day. We declare for the abolition of child labor, and for the provision of adequate safeguards to insure the moral as well as the physical health of the mothers and children of the race.

Program for World Amity

LET us quote also from the international program of the same Federal Council of the Churches of Christ. It is contained in a creed of ten articles, supplemented by a series of five resolutions:

I.—We believe that nations no less than individuals are subject to God's immutable moral laws.

II.—We believe that nations achieve true welfare, greatness and honor only through just dealing and unselfish service.

III.—We believe that nations that regard themselves as Christian nations have special international obligations.

IV.—We believe that the spirit of Christian brotherliness can remove every unjust barrier of trade, color, creed and race.

V.—We believe that Christian patriotism demands the practice of good-will between nations.

VI.—We believe that international policies should secure equal justice for all races.

VII.—We believe that all nations should associate themselves permanently for world peace and good-will.

VIII.—We believe in international law, and in the universal use of international courts of justice and boards of arbitration.

IX.—We believe in a sweeping reduction of armaments by all nations.

X.—We believe in a warless world, and dedicate ourselves to its achievement.

The amplified resolutions read:

1.—We believe there is one way and only one way to outlaw war. We must first establish a peace system. Mere disarmament by itself alone will not stop war. Only the firm establishment of the institutions and agencies of justice and of liberty under law, maintained by effective sanctions at the hands of law-abiding and peace-loving nations, can possibly banish war from this war-cursed world. The most urgent need of mankind today is the speedy establishment of international institutions to assure equal justice, full security and fair economic opportunity for all nations alike. These are essential prerequisites to permanent peace.

2.—We believe that the government of the United States should associate itself promptly with the other nations of the world to establish permanent institutions for the formulation of international law, for the effective operation of the International Court of Justice and of boards of arbitration and conciliation, for the assurance to law-abiding and peace-loving nations of security from attack and spoliation by any lawless and aggressive nation, and for the provision of fair treatment and equal economic opportunity to all.

3.—We believe that the time has come for American public opinion to express unmistakably to Congress its emphatic support of President Harding and of the Administration in making adequate pledges and in giving satisfactory guarantees that the United States will take its full share of responsibility in international tasks and obligations.

4.—We reject with indignation a policy of taking all possible economic advantages in all parts of the world while shirking international responsibilities and obligations.

5.—We, therefore, ask that the United States unite in an economic conference of the leading nations to do in the realm of industry and finance what has been so well done by the Washington Conference in the realm of political understanding and in the reduction of armaments.

Commonalty Will Break Down Barriers of Creed

AS I read them, these programs seem to embody much of the religious teaching of the Jews. But whether Jewish or Christian in origin, the formulation, adoption and vigorous propaganda of social and international programs, scientific and non-sectarian in nature, will be of the utmost use to the Jews as well as to the Christians because, in the competitive rush of the era out of which we are just passing, we have, as I have already stated, missed some of the needed application of true religious ideals.

To sum up:

No race has so much to gain as the Jews from programs of social and international justice. If Jewish energy and vision are put into them, the chances of success will be greatly improved. Let us also set up positive ideals which can be realized by us Jews in our every-day life and work, and from them the submerged masses of Jews throughout the world will greatly profit.

EDWARD A. FILENE.

PART I

Social Justice

CHAPTER I

The Servant in the House

AN aggressive Gospel of social justice is the ideal program for the sociology of the future. It should not be founded on sentimentalism, but on the scientific basis of biology and psychology. It should have the lessons of history as its background. The idea that men are equally endowed by nature—an idea that is mainly responsible for our pseudo-democracy and its dismal politico-social consequences—must gradually give way to the axiom of equal opportunity for everybody. Particular stress must be laid upon developing the creative mind and assisting the man and woman of skill and energy. The preservation of the racially fit and the propagation of their like are, after all, the only policies that can save civilization from slow decay and final collapse.

In 1872, the great German jurist, Rudolph von Ihering, professor at the University of Goettingen, delivered at Vienna a lecture which found a tremendous echo in the whole world of that day. He called it "The War for Rights," meaning that it is our duty to "wage a war to the knife for what is due to us." Our slogan must be "A fight to the finish for the rights of our fellowmen." Thus interpreted, the famous command of Leviticus, "Thou shalt love thy neighbor as thyself," can become the cornerstone of a social reconstruction of mankind. Although this rule of conduct is being shoved aside with an indulgent smile even by the pious philanthropist as an impractical recommendation, it must become the badge of service of the Synagogue, provided the latter stands ready to become the herald of the social gospel of the Hebrew Prophets and their successors throughout the ages.

The World Leadership of the Social Justice Movement Offered to the Jew

The Jew, through his creative clarification of the monotheistic faith, has laid one of the spiritual foundations of man's civilization. He now has the great opportunity to place the social keystone in the arch of man's future. The Jew repre-

sents the only untapped racial reserve of superiority in civilized world of to-day. *By becoming the world-leader of Social Justice Movement* as defined above, he could render mankind his second precious service. But this must be d not only by the Jews individually but also and mainly by Synagogue as a conscious group. After a martyrdom, pa imposed and partly self-willed, of fully 1,500 years, the Jew Church would thereby justify its ancient claim to be world's first real aristo-democracy. In return for such service only will humanity be ready to renew the proud *Segullah* (The Chosen People) signet on his hoary natio escutcheon.

Only by a solemn reproclamation of the "Rights of M and by carrying out, in letter and spirit, the program of So Justice can the Jew hope to disperse once and for ever clouds of prejudice which have accumulated over his h since the days of Amalek. Such a program has been laid do by a sheer uninterrupted line of Hebrew seers from Amos, shepherd of Tekoa and the Jerusalemite aristocrat, Isaiah, our own labor-leader, Samuel Gompers and the German bo geois, Ferdinand Lassalle and Walter Rathenau. It is peculiarly Jewish program.

The Jew, and the American Jew in particular, must aban his semi-voluntary martyrdom of old. He must give up continuous *Apologia pro vitâ meâ.* He must become, not o in sweet unctuous phraseology addressed to the Lord, but stern reality and dead earnest, the messenger to the world the prophetic code of righteousness.

The Jew is qualified to unite in his person the enthusia of the prophet and the knowledge of the man of science is his privilege to blend both into the deep *Wisdom* of Hebrew Sages—the *Sophia* of the ancient Greek philosoph the creative *Logos* of Philo and St. John. He has no mys and twisted theological dogmas to back up; he is not resp sible for the social wreckage of the last millennium and half, and, finally, he has had the good fortune to absorb cultures of a score of great civilizations for a continuous stre of nearly 4,000 years.

The Jew wears the love of truth and pity for his suffer fellowmen engraved upon the tablets of his mind and hea Having this unique preparation he is in duty bound to se not himself but others.

The Jew had his seers and martyrs in the past, men who faced endless suffering, yea, dared death itself for the faith that was in them. Is there enough vitality left in the present Jewish generation to produce now that even more heroic type of man, one who can scrap his faith, religious and social, when facts have proved it wrong?

Abraham, the traditional father of the Jewish race, the first proclaimer of the Unity of God, broke the idols of his father Terach. Gideon, the heroic saviour of Israel from the clutches of Midjan, aided in his dangerous task by a little band of ten sturdy companions, broke the Baalim of his father, Joash.

Will this dispassionate study of ours be fortunate enough to induce, in its turn, a Yankee Minyan of "men of authority, fearing God, men of truth, haters of Mammon" (Exodus xviii, 21), to sign a sociological Declaration of Independence? By so doing, they would prepare the ground for the Constitution of a New Society to be raised upon the Hebrew pillars of *Mishpat* and *Shalom,* i. e., of Justice and Peace.

Has the modern Jew reached that high degree of self-abnegation and pride that would enable him to put in the center of his *Urim* and *Thumim* the royal device, *I serve?* In a word, is he ready to enter on his new world mission in the noble part of the *Servant in the House of Mankind?*

CHAPTER II

The Bible as a Sociological Hand-Book

THAT the great Hebrew prophets of the 8th, 7th, and 6th centuries B. C. have above all else been social teachers and reformers is a relatively recent discovery. These divine seers are now generally recognized as the real founders of Judaism, as the authors and inspirers of the larger and by far the most important part of the Old Testament. This discovery is rapidly revolutionizing our views regarding the Bible, which has hitherto been regarded mainly as a theological text book.

We cannot strongly and often enough assert that these prophets were no vague dreamers but were practical statesmen with an ideal outlook upon life, the bold defenders of the rights of the masses against the oppression of an usurping aristocracy.

Every history of the world's economic thought must henceforth devote proper space to the social ideals of the Old Testament, to the social teachings which are deeply imbedded in the pages of the Pentateuch, in the Annals of the Conquest of Canaan and of the Heroic Age of the Judges and the Kings. The Proverbs and the Psalms must be studied in the same light. But the immortal orations of the Prophets will forever remain the principal source for our knowledge of the sociological ideals of the ancient Hebrews and the inexhaustible fountain of our own sociological inspirations.

We are living to-day in a critical age. It is an age of transition. We are facing the dilemma of bringing about a social regeneration or meeting social dissolution. We are, therefore, more awake to the paramount importance of social and economic problems than were the descendants of the Hebrew desert nomads whom their fiery tribunes tried to bring back to the rules of the simple life of bygone days. Amos, Hosea and Isaiah, who were 2,600 years ahead of their time, speak to us to-day, therefore, a more conprehensible language than they did even to their contemporaries.

The modern student of sociology finds a peculiar fascination in following the uninterrupted chain of Jewish social life from

the rude tent of the Semitic Bedouin of the year 2,000 B. C. to the highly educated and even over-refined Hellenistic sports of Jerusalem, or Antioch under the Maccabees. After tracing the Jew, during another stretch of 2,000 years, through three continents of the ancient world and across the Atlantic, he finally arrives at the skyscrapers of New York, Boston and Chicago.

The depth and variety of sociological lessons which the Hebrew, both in his ancient and modern garb, carries with him, challenge indeed the imagination of the student of the social life of mankind. It is, no doubt, hard for the Jewish broker, nervously reading off quotations from the ticker in his office in one of our financial centers, to imagine his distant ancestors as shepherds leisurely leading their flocks from oasis to oasis. But facts are facts and genealogy has become one of the principal foundations of scientific historiography.

* * *

After the invasion of Palestine, the ancient Hebrew desert-wanderer adapted himself gradually to the superior culture of the Canaanite farmer and trader. With this change he came for the first time face to face with some of the elementary problems of social justice. He saw what easy victims of pauperism were the landless orphan and widow; he saw the impecunious debtor menaced with slavery. This trio — the unfortunate victims of economic disorganization—were continuously knocking at the doors of the contemporary social reformers.

The first code of Jewish ethics and religion evolved under such conditions among the hills and in the valleys of Palestine, also included a few simple cult actions which were performed by the clan father: ethics and religion were one.

This identification must be restored in the New Society. At its structure the great social architects of all countries and ages are hammering away. The lifework of a dozen of them we are presenting in this book.

The pioneer rôle in this re-identification of social justice and divine service, by eminent domain, belongs to the Jew. It is his privilege to make of the pulpits of his synagogues so many chairs of a new, divine world-sociology; it is his duty to make of his congregations missionary centers for the social gospel of the prophets with that immortal challenge over the

gates of our Houses of God: "Have we not all one Father? Hath not one God created us? Why, then, do we deal treacherously every man against his brother?" (Malachi ii, 10).

A Bird's-Eye View of the Sociological Evolution of Ancient Israel

In his story of Cain and Abel, the author of Genesis places the principle of man's answerableness for his fellowman at the very beginning of the history of the social life of humanity. This maxim of the primitive bedouin of the Sinaitic Peninsula, "One for all, and all for one," broadened and spiritualized, could be made the cornerstone of a social regeneration of mankind.

But let us retrace our steps.

A new chapter, then, in the social history of our ancestors was opened with their partial conquest of Canaan during the 13th century B. C. From that time to the destruction of Jerusalem by Nebuchadnezzar (586 B. C.), a fierce and continuous struggle raged between the violently contrasted ideals of the Canaanite city dweller and those of the sons of the Free House of Israel. The Hebrew ideal, although essentially modified, finally emerged victorious.

The evolution of David (died 977 B. C.) from the Shepherd of Bethlehem to the Oriental despot of Fort Jerusalem, against whom even his own clan of Judah was finally ready to revolt, is a story known to every student of our Sunday Schools. But the real social revolution in ancient Israel started in the time of David's son and successor, King Solomon. Solomon seemed eager to follow in the footsteps of the Egyptian royal tyrants and master-builders, ancient and contemporary. By introducing the system of compulsory labor and by imposing upon his subjects the heavy taxes made necessary by his indulgence in the luxuries of a petty Asiatic despot, he exasperated his people.

At last the first revolutionary social reformer known to Jewish history since the time of Moses arose to lead the discontented masses against the royal palace and the King's bodyguard (1 Kings xi, 26-40). This leader was Jeroboam, the prototype of our modern leaders of labor. Solomon quickly suppressed the revolt and Jeroboam was compelled to flee for safety to Egypt. On the death of Solomon (937 B. C.) he was recalled to ascend the throne of Northern Israel.

The Oldest Prophets: Nathan, Ahijah and Elijah

And who stood behind and inspired Jeroboam? It was the prophet Ahijah, a native of Shiloh, one of the most ancient sanctuaries of Israel. We have to-day, alas! only a few brief verses of his writings (I Kings xi, 31-39), but, according to all appearances, he was a worthy successor to the prophet Nathan who read to King David that famous moral lesson (II Samuel xii, 1-7), which, to this day, makes tyrants, both of the political and industrial type, tremble whenever a courageous representative of the masses dares to point at them the accusing finger.

Nathan leads the way to Elijah, the intrepid prophet from Gilead, one of the immortal figures of Israel's history and legend.

King Ahab (about 900 B. C.) was a mighty and successful warrior. He was also a shrewd merchant prince. He freed his kingdom from foreign invaders and developed its rich material resources, but he gradually came under the corrupting influence of his wife Jezebel, a daughter of the Sheikh of Tyre, and degenerated in his turn into a luxurious Oriental despot.

But Ahab reckoned without his host. He had forgotten that part of his kingdom that lay to the east of the Jordan, close to the desert where the traditions of the free nomadic life of yore were still alive among the people. To the very last hours of Jewish independence this region remained the revolutionary nursery of Israel. It was by no mere chance that the two great social reformers, John the Baptist and Jesus of Nazareth, emerged from that same region and that both of them were considered by their contemporaries as the reincarnations of Elijah, the Tishbite.

Elijah, that sturdy representative of the rights of the common people, had the courage to face the royal tyrant. In his dark and powerful figure the traits of Samuel had reappeared. His predecessor, Nathan, in his famous parable of the ewe lamb which has been rightly called "the first Evangelical parable, recited ten centuries before Christ," pointed at the adultery paragraph in the Tablets of the Law. Elijah, in threatening with the wrath of Jahveh the royal murderer of Naboth who had refused to sell to the King his ancestral vineyard, put his finger on the two paragraphs: "Thou shalt not kill"; "Thou shalt not steal."

The two chapters (II Samuel 12, and I Kings 21) that so dramatically describe the missions of Nathan and Elijah, the

heroic defenders of the rights of the poor man who is betrayed and stripped and slaughtered, deserve to be re-read to-day as immortal lessons in social justice handed down to us from hoary antiquity.

Small Hellas can justly lay claim to having been the world's first glorious study and studio. The tiny Kingdom of Israel, in its turn, has the right to be called the first religio-sociological smithy of mankind. One of its first hammerers was our Elijah, that great "troubler of Israel" (I Kings xviii, 17). It was he who on Mt. Carmel fought a war to the knife for Jahveh against Baal that ended in the destruction of the god of Queen Jezebel. It was in his workshop and in those of his great prophetic colleagues of the three following centuries that "the monotheism of Israel was forged like a bar of iron."

Little, alas! but legends remain from the Century of Elijah. But the IXth century B. C. will nevertheless be counted among the most fertile epochs in the moral history of Israel. These first of the early prophets already present the traits of the later representatives of prophecy. Jahveh is "no longer merely the jealous god who strikes and punishes those who forget or scorn him; he is already the god of virtue and of justice. He is already the god of the poor and the oppressed, the god who seeks no sacrifices from those who serve him save that of a pure heart."

* * *

The preceding outline of the social life of the ancient Hebrews will prepare the reader to appreciate, at their just value, the sublime and, in their main essence, eternally true social lessons offered to us by the great seer of Israel who follows. Fortunately, his and a few fragments of the stump speeches delivered in the streets and Temple Courts of Samaria and Jerusalem by his colleagues are preserved in our Bible, that incomparable Anthology of ancient Hebrew literature, which ought to be made again the center of the divine service in our synagogues. Would it not be a step in the right direction to make room in our Holy Arks for a scroll containing Isaiah, Jeremiah, Ezekiel, the Minor Prophets and the prophetic passages in the Books of Samuel and Kings?

CHAPTER III

Amos, the Shepherd of Tekoa

"Let justice roll down as water,
And righteousness as an everflowing stream"
Amos V, 24.

NATHAN and Elijah had denounced the particular misdeeds of individual rulers. Amos was the first prophet to challenge the very fundamentals of the social life of his time. The period of Jeroboam II. (ab. 750 B.C.) was one of unexampled prosperity. It was known in Jewish history as the "silver age." Its architecture represented a sort of renaissance. King and courtier erected magnificent palaces. The temple service was carried on with great splendor.

But the superficial prosperity of the few was obtained at the cost of the masses. This splendor did not deceive the keen, observing mind of our prophet. His heart grew heavy at the sight of gangs of hapless Hebrew slaves who were driven to the market by Philistine and Phoenician traders. His indignation reached its climax as he witnessed the corruption and religious hypocrisy of the well-to-do.

Amos did not belong to the professional prophetic guild. Nevertheless, he felt that someone should have the courage to tell Israel the whole truth. After hesitating for some time he decided to brave all dangers and to attack the situation with naked fists.

His message can be summed up in the one axiom that a society which is not founded on justice is condemned to perish. The keynote of his prophecy was that a religion which pretends to serve God but forgets man's obligation to his fellowman is nothing but despicable idolatry. (Amos V, 21-23).

And now let us try to get closer to that new "disturber in Israel." He was the first of the phalanx of those inspired social preachers and teachers of Israel, whose immortal messages have been preserved as individual, independent works of literature, and which though they were addressed to the men of their day, strongly appeal even to our times as stern fingerboards pointing to our salvation, as real "Guides of the Perplexed" for our generation.

Amos, the Shepherd of Tekoa

Twelve miles south of Jerusalem, near the wilderness, lay Tekoa, the native town of the sheep-and-goat herd, Amos. The hills where our prophet guarded his flocks and dreamt his dreams of social redemption may be seen by the traveller of to-day. More than once as he stood on their summits, he, no doubt, thought of the shepherd in the neighboring Midjan, who became the great heroic deliverer of his people from the industrial slavery of Egypt.

Chased by the Court Chaplain of Beth-el

In quest of a market for his goat-milk and the figs of his sycamore-trees, Amos went from time to time to Jerusalem and to Beth-el. In the latter he saw the rich court-sanctuary of the Kingdom of Israel. In such a place and under such circumstances, the poor farmer-prophet had to have a stout heart in his breast to enable him to fling at the victors in their hour of triumph the terrible invectives and menaces which constitute the main burden of his preaching. Nothing could better show that man's psychology has remained the same in all climes and throughout all ages than does the delicious dialogue that is related in the VIIth chapter of the Book of Amos (verses 10-15):

"Then Amaziah the priest of Beth-el sent to Jeroboam, king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at Beth-el; for it *is* the king's chapel, and it *is* the king's court.

"Then answered Amos and said to Amaziah, I am not a professional soothsayer and diviner for hire and neither did my father belong to that ilk; I am a herdman and a gatherer of sycomore fruit.

"And the Lord took me as I followed the flock, and the Lord said unto me, Go, Prophesy unto my people Israel."

* * *

"And when the Lord commands," he continued, "the prophet must speak, despite the one who seals his lips. When the lion roars, who would not tremble? When the Eternal speaks, who would not prophesy?" (III, 8.)

And thus, unmindful of the dangers and in revolt at the spectacle which he witnessed, Amos did not hesitate to launch his *J'accuse* ("I accuse") at the exploiters of the people:

"Because they sell the righteous for money,
And the needy for a pair of shoes.
Who trample on the head of the poor,

And turn aside the way of the humble.
Upon garments taken in pledge they stretch themselves beside every altar.
And the wine of those who have been fined they drink in the house of their God." (II, 6-8.)

Listen to the fine bouquet which the blunt shepherd of Tekoa presents to the wives of the nobles of Samaria:

"Hear this word,
You kine of Bashan, who dwell in the mountains of Samaria;
Who oppress the poor and crush the needy,
Who say to your husbands, 'Bring that we may drink.'
The Lord Jehovah hath sworn by his holiness:
'Behold days are coming upon you,
When you shall be taken away with hooks, even the last of you with fish-hooks,
And through the breaches shall you go out, each woman straight before her.' (IV, 1-3.)

Our own villas in the Adirondacks and Rocky Mountains may, in time and space, be very far from the hills of Samaria. Our ladies may smile at the pastoral nicknames Amos pinned onto their sisters of old, but they will hardly be able to deny that that rude farmer of Judah was a deep student of female psychology.

Still harsher, however, sounds the philippic which our prophet addressed to the ruling classes of his and of our time, who, unmindful of the heavy responsibilities which wealth imposes upon its owners and deaf to the rumblings of the volcano, dine and wine upon the edge of its crater:

"Woe to those who are at ease in Zion,
And over-confident on the mountain of Samaria:
Men of mark of the first of the nations,
To whom the house of Israel resort:
They who would postpone the day of calamity,
And yet have instituted a rule of violence."

"They who lie on ivory couches,
And sprawl upon their divans,
And eat lambs from the flocks,
And calves from out the stall;
They crawl to the sound of the lyre,
Like David, they devise for themselves instruments of song,
They drink bowls full of wine,
And anoint themselves with the finest of oils,
But they do not grieve over the ruin of Joseph! (VI, 1-6.)

Let us, finally, listen to this dart at the Wall Streets of Jerusalem and Samaria of the 8th century B. C.:

"Hear this, you who trample upon the needy,
And oppress the poor of the earth, saying,
'When shall the new moon pass that we may sell grain
And the Sabbath that we may open the corn'—
Making smaller the measure and enlarging the weight,
And perverting the false balance—
'And that we may sell the refuse of the corn'!" (VIII, 4-6.)

Divested of their archeological trappings, the words of the "thunderer of Tekoa" present us the following picture:

The moral degradation and rottenness in the Hebrew commonwealth of the 8th century B. C. was probably no worse than it was in the rest of the Semitic world. In the light that recent research and discoveries have thrown upon the earliest history of Greece and Italy with their democratic revolts against the royal tyrants of those countries, we can even add that it was no worse than on the European side of the Mediterranean. It was, nevertheless, bad enough, for what is the scene which presents itself to our eyes?

The former nation of shepherds and farmers had gradually lost their puny holdings to the big land owners and had been driven into the small cities. The aristocracy had removed to the capital of the northern kingdom, Samaria, which was the Palestinian Paris of that time. The men of Israel, formerly free, had been degraded to a low form of serfdom and were obliged to borrow at exorbitant rates of interest for their bare sustenance. Their ancestral properties were heavily mortgaged. The gates of the debtor prisons yawned for them. They were in continuous dread of the humiliating hardships of downright slavery. The law courts were presided over by corrupt and aristocratic judges. This was the social environment in which our prophet lived and in view of which he addressed, on the one hand, his burning invectives and, on the other, the balm of his consolations.

But let us be fair to our far-distant ancestors. They alone among all the ancient nations were capable to produce from their midst and in the supreme hour of their political and social crises, a group of divine messengers. Among them alone did prophets offer to the oppressed a gospel of consolation and a rule of life which satisfied the inborn longings of the human soul for justice and lovingkindness. And, we repeat it, because our age resembles that of Amos and his contemporaries in that it is again in quest of a new faith and a new revelation, those ancient words of the Hebrew seers, fierce and violent as

they are, have not only lost nothing of their pristine vitality but answer even better the needs of the modern mind and heart than do any of the masterpieces of Greek and Roman antiquity.

An Appeal to the Jewish Boy Scouts and Campfire Girls of the Future

Scientific research, combined with the spirit of materialism, for almost a century and a half have been undermining the creeds of the past. But, "above the crash of wars and revolutions, above the triumphant shouts of science, above the sarcasms of egotism and skepticism, above the incessant bustle of life pursuing its course," is heard the voice of the human soul reclaiming its rights.

An echo of an analogous anguish which disturbed the age of Amos comes back to us from these immortal verses:

"Behold, the days are coming, saith the Lord Jehovah, that will send a famine in this land, not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord.

"They shall wander from sea to sea, and from the north to the east they shall run to seek the divine word, and shall not find it.

"In that day shall the fair virgins and young men perish for thirst; and they that swear by the sin of Samaria, saying, long live the God of Dan! Long live the way of Beer-sheba! shall fall, never to rise again." (VIII, 11-14.)

After nearly 3000 years, Young Israel today finds itself in a like plight. Our boys and girls are asking for a new religion that will satisfy their minds and hearts. Our academic youth are searching for a new God who will fill them with high enthusiasm for a great ideal, for which they will be eager to work and to suffer. It is the duty and privilege of us, the elders, to appease their spiritual longing, to quench their spiritual thirst. Let us lead them, not once but three times a year, on our *Shalosh Regalim,* on Shebuoth, Rosh-ha-Shanah and Yom Kippur, to the altars of our synagogues. Let us solemnly consecrate them as Boy Scouts and Camp Fire Girls in the service of Social Justice.

Thus dedicated to the ministration of Humanity, they will go forth into the world with heads erect and eyes uplifted. They will be proud of belonging to the old race of Jahveh. They will feel contempt and pity for those who, themselves unable to grasp the loftiness of the prophetic ideals, try to ostracize their advocates and defenders.

However, not our Jewish youth alone, but humanity at large, again begins to whisper words of faith, again attempts "to fold its hands for a credo in which it no longer believes in its heart of hearts."

In this critical era of man's destiny the stray pages which were sent forth, twenty-and-six centuries ago, from among the hills and valleys of Palestine, offer us a platform upon which all of us, Jew and Gentile, can clasp hands while we swear allegiance to the Prophetic Code of Social Righteousness.

CHAPTER IV

An Old Bachelor Socialist Club in Palestine, *2100 Years Ago*

ON the eastern shores of the Dead Sea in the second century B. C. about four thousand Jews, most of them elderly bachelors, earnestly tried to translate into reality the social gospel of the Prophets. In this effort they anticipated by sixteen centuries the Utopia scheme of the famous Lord Chancellor of England, Sir Thomas More (1478-1535). These idealists were mostly grouped around the historical places of Engedi and Masada, and spread out thence into the desert.

Like Schiller's *Mädchen aus der Fremde* ("The Girl from Afar") these men came from whence no one exactly knows. They seem also to have disappeared unnoticed by contemporary writers. But there they lived and aspired in the midst of those turbulent centuries in which Judaism, Mithraism and Christianity fought out among themselves the battle for religious world supremacy. There was a close spiritual connection between them and the neo-Pythagorean sect.

In all probability, they first appeared in the time of Jonathan, the Maccabee (161 B. C. to 144 B. C.). It is likely that they received their death blow during the war with Rome under Vespasian and Titus (66-70 A. D.), for, although these lineal descendants of the prophetic guilds were non-resistant pacifists in principle, they threw themselves with desperate heroism into the fatal Jewish War of Independence.

Our only authentic sources of information about this remarkable group of men are *Philo,* the famous Judeo-Hellenistic philosopher of Alexandria in Egypt, a contemporary of Jesus (about 20 B. C.-54 A.D.), and the no less famous Jewish historian, Josephus Flavius, a contemporary of St. Paul and the authors of the Synoptic Gospels (37 A. D. to about 96 A. D.). He himself served a three years' novitiate with the Order.

The paragraph in the Natural History of the elder *Pliny* (23 A. D.-79 A. D.) who relegated the origin of the Essenes to hoary antiquity ("thousands of centuries," to quote the very words of the poor Roman encyclopedist who perished on

the occasion of the eruption of Mt. Vesuvius near Pompeii) is only a vague echo of contemporaneous rumors from non-Jewish sources.

The notices about the Essenes found in the Churchfathers, and especially in *Epiphanius* (died 402 A. D.), the well-known Greek Church-historian of Judeo-Palestinian origin, are, in the main, based on the detailed reports of Philo and Josephus.

The *Talmud* itself never mentions the Essenes—but neither is the existence of Philo noticed by the rabbis of the Mishna and Gemara. This silence is probably due to the fact that the compilers of the Talmud considered them as a direct offshoot of the Hellenistic School of Alexandria. This Alexandrian school was looked upon by the ruling Pharisaic Party of the Holy Land in about the same light as the moderate-progressive Breslau Rabbinical Seminary and its graduates were regarded fifty years ago by the strictly orthodox Jewish communities of Poland, Austria and Germany. The Essenes were a radical branch of the reformed Judaism that existed in Palestine before and during the time of Christ. So much for the ancient authorities.

As for the modern theologians, they have built and are still building up a real Tower of Babel of confusing and contradictory hypotheses about those honest Greek-speaking Jewish idealists who in ancient times tried to live a simple life such as Leo Tolstoy dreamed of in recent times.

De Quincey (1785-1859) denied the very existence of the Essenes as an individual body and identified the whole movement with that of primitive Christianity. Some modern scholars vehemently reject any connection whatever between Jesus and the New Testament on the one hand and this Socialist Old-Bachelor Club on the other. The members of the latter in spirit and in many significant details, attempted to the very letter to realize such Jewish ideals as Jesus proclaimed in his Sayings.

To make their denial those modern scholars have had to ignore the passages in Josephus' Antiquities (XXVIII, 5, 2) and in St. Luke (III,15); the score of John-the-Baptist passages in Sts. Matthew and John; the Acts of the Apostles, and the Epistle to the Hebrews (VI, 12): and, finally, the very direct and clear testimony of the great Church historian, Eusebius (ab. 260 A. D.-340 A.D.). Between de Quincey, who identifies

Essenism with Primitive Christianity, and the writers who deny any connection between them, there is a great gap indeed.

Christianity Less a Theological Than a Social Revolution

Christianity was in essence less a theological than a social revolution. This fact cannot be too often repeated because of its importance in clearing away the mist that is still hovering over the dark period of the four centuries that preceded and followed the birth of Christ (200 B. C.-200 A. D.). If we had to choose a modern Western equivalent for the "Kingdom of God" which the son of Joseph and Mary came to proclaim, we could use no better term than *Socialism.* If we wish to avoid this bugaboo-term of which so many among us are still afraid, we might use the Far Eastern "theory of humanitarianism," i. e., *shay kwey choo yee,* the Chinese equivalent for the doctrine of Karl Marx and Ferdinand Lassalle.

Jesus came from the cosmopolitan, progressive region beyond the Jordan. As we have already pointed out in one of our previous chapters, this was the classical center and nursery of Jewish Reformation and Jewish Revolution. An Oriental Hebrew, he lived and died unmarried. He was a hater of Mammon, a friend of children, a lover of the poor, the humble and the oppressed; he was of the type of the non-resistant pacifist. Sentences in which these facts appear formed the burden of his message.

And now, let us listen to the report of Philo:

"The Essenes accumulated neither silver nor gold, nor did they acquire lands in order to secure large incomes for themselves; but they toiled merely to secure the necessary means for supporting life. Thus, they are practically the only men who possess no property, not because of the mischance of fortune, but because they do not strive after riches, and yet they are, in truth, the richest of all, as they count as riches the absence of needs and contentment. They adopt children *en masse* whom they bring up in their principles of life.

"You will not find among the Essenes artificers of arrows, javelins, swords, helmets, breast-plates and shields, nor any who are engaged in the construction of implements of war, or generally anything which pertains to war."

Let us parallel with this the Life of Christ or, rather, the few disjointed biographical paragraphs the synoptic gospels offer us in its stead. "Give to Caesar what is Caesar's!" This was a bold fling at the fanatic, antitaxationist Jewish patriots who were eager to throw off the Roman yoke and who had hoped that Jesus, the popular tribune, would play the part of

the revolutionary leader. Behold again that forever-memorable scene in the Public Market Hall of the Temple Courts, when the Carpenter of Nazareth dared to touch the most sensitive spot of the greedy priesthood of aristocratic Sadducees, by whipping off from the holy precincts the money-changers and the sellers of sacrificial animals. This flouting of the Jewish nationalistic feeling, together with his bold attack upon the monetary interests of the priestly caste, were the main reasons why Jesus was nailed to the barbarous cross of shame. At the psychological moment, Pilate asked the crowd to use their Eastertide privilege of recommending one of the inmates of the death house for the Governor's pardon. Instead of the pacifistic victim of the Sanhedrin—the Palestinian College of Cardinals of the time—whom Pilate hoped they would select, they chose Barrabas, a well-known insurrectionary leader. Barrabas was no "thief"!

Let us, finally, so as to dispel the reproach generally made to the Jew that crass materialism is one of the most deep-seated characteristics of his race, and at the same time to clinch the spiritual relationship between the Essenes and the whole atmosphere of the Synoptic Gospels and the Letters of St. Paul, still quote the following passages, one from the leader of the Jewish aristocracy of Alexandria, Philo; and the other from the Galilean bourgeois-warrior, Josephus Flavius:

"Commerce, liquor-manufacturing and sea-faring have never entered the heads of the Essenes, for they desire to avoid all things that give rise to covetousness. There are also no slaves among them. All are free and work for each other. *They despise rulers and governors,* not only because the latter are unjust in violating equality, but also because they are ungodly in abolishing an institution of nature, which like a mother, creates and nourishes all as true and loving brothers, a relationship which is destroyed by triumphant cunning and avarice, which have put alienation in place of trustfulness and hatred in place of love. . . .

"None of them has a house which does not belong to all. In addition to the fact that they dwell together socially, every house is open to comrades who come from a distance. Also the storehouse and the provisions contained therein belong to all, as well as the articles of clothing; likewise the eatables are available to those who do not observe the common meal-times. And generally the condition of dwelling, eating and living together socially has, among no other race, been carried to such a high degree of perfection as among these men. For they do not keep for themselves what they have earned during the day, but put it together and offer it for general consumption.

"They furnished thousands of examples of the meaning of love for God, by a close and continuous purity maintained throughout life, by

abstinence from oaths and falsehoods, and by regarding the Deity as the cause of all good and no evil. They are free from the love of money, fame and pleasure; they are a shining example of endurance, contentment, simplicity, good-humor, regard for the laws and of firmness."

"In all of their doings they think first of the common good. Different members have different occupations and they toil on in unwearied patience from early morning until late at night.

'Everyone hands all of his wages to the club-treasurer who buys in the co-operative stores of the Order the necessary provisions for the whole community. All the brothers take their frugal meals, after taking a bath and putting on a white linen garment, in a common dining-room which is resplendent with cleanliness. Grace is said by the priest before and after meals. After supper they receive their guests.

"The sick are attended to with great care and love; the old men treated with the greatest respect."

The Philosophy of Life of the Essenes

John the Baptist, the powerful forerunner of Jesus and the Elijah of the Messianic Movement, tried to spread the teachings of the Essenes in a passionate campaign of propaganda for which he finally paid with his life—the Herodias episode was only a diplomatic pretext. But this is not the place to solve one of the great puzzles of Jewish and Christian church-history.

Let us therefore, in conclusion, sum up the philosophy of life of the Essenes:

These men were not, as they have often been dubbed, Jewish monks. They were peaceful, charitable, energetic and pious Jewish laymen. They kept the Sabbath with strictness. They studied the Law and the Prophets with great zeal. They interpreted the Holy Scriptures in cabalistic-allegorical fashion. They paid their taxes to the temple authorities with regularity, but rejected the sacrificial practices of the temple because they adhered to the teachings of Isaiah, Micah, and the other prophets who laid greater stress upon the social-justice teachings of religion than upon the ceremonial.

Each Essene, upon being received into the Order, had solemnly to swear that he would "revere God, do justice to his fellowmen, cherish truth, unmask liars, and hate unjust gains."

Thousands of these Stoics of the Synagogue were living in towns and isolated groups throughout Syria and Palestine outside of the official club-houses of the Order. They reached the highest moral level ever attained in the social life of the entire

ancient world. The final Editorial Board of the New Testament Canon, which is now considered, even by official Jewish authorities, as an integral, component part of post-Biblical Jewish literature, may have had its valid reasons for anticipating the hush-up policy with regard to the Essenes which was also followed in the Talmud. The modern progressive wings of the Christian and the Jewish worlds, however, which are trying to find, if needs be unaided, their own ways to God and his ultimate purposes with man, have no reason for refusing to consider the Rules of Life of that old Socialistic League-of-Virtue of Palestine, of which we have tried to give here a brief outline, as a possible model for the Charter of the Society of the Future.

CHAPTER V

St. Simon and His Jewish Friends and Disciples

EVERY educated American has heard of St. Simon, or, to give him his full title, Claude Henri de Rouvroy, Comte de St. Simon (1760-1825). He was the famous founder of French Socialism, or, to be more exact, of modern, progressive sociology. But very few know that six of his most enthusiastic and most helpful supporters and disciples belonged to the Jewish faith. These were *Olinde Rodrigues* (1794-1850) and his younger brother *Eugène* (1807-1830)—two middle-class boys from Bordeaux; *Emile Pereire* (1800-1875) and *Isaac Pereire* (1806-1880), cousins of the Rodrigues brothers; *Léon Halévy* (1802-1883), the brother of Fromenthal Halévy, the composer of "La Juive," and the father of Ludovic Halévy, of the French Academy; and *Gustave d'Eichthal* (1804-1886), the son of a rich banker. Why did these aspiring youths join St. Simon and offer him their hearty co-operation?

It was because St. Simon was one of the first volunteer scavengers who in that memorable epoch helped to clear away the wreckage of the rotten past under whose curse their ancestors had suffered cruel martyrdom. St. Simon was the scion of Charlemagne, the heir to the nobility and court privileges of the illustrious Duke bearing the same name. He was a rich aristocrat in his own right when the cyclone of 1789, that glorious sister-date of our own 1776, began to sweep away the worm-eaten feudal system of the Middle Ages. This aristocratic French colonel had especially endeared himself to American hearts by fighting as a private in the Army of Washington from 1779 to 1783 for the liberation of the thirteen colonies. Following this experience, he did not hesitate for a moment to give up his rights as a noble and to exchange the sword for the pen so as to be able to enlighten his contemporaries and to prepare a new society built on the prophetic principles of social justice.

The six Jewish enthusiasts rallied to the flag of St. Simon because he preached a new theology, the Social Religion of the

Future with the Levitical command of brotherly love, as its principal dogna. These men, all of whom in their later lives became men of fame, followed him because he expressly wished to make an end, once and for all, of the curse of slavery which, under various hypocritical disguises, continues to this very hour to be the curse of mankind. They loved him because he was a hater of all social shams and was determined to tear off the mask from the politico-economic Ku Klux Klan conspiracy of his time. St. Simon was made of the stuff of which prophets and martyrs are made. A pupil of the great d'Alembert, he absorbed with eagerness the knowledge of his time, and before the end of his tragic life he had dug deep enough to reach rock-bottom. The ideal purpose of government, as he saw it, should be to provide for the greatest possible happiness of the greatest possible number of the citizens of the state.

This glorious formula of Condorcet, which has become the slogan of every revolutionary movement, from 1789 to 1924, and whose realization will alone bring peace and joy to a sorely tried world, was already outlined in St. Simon's first book: "Lettres d'un habitant de Genève à ses contemporains" ("Letters of a resident of Geneva to his Contemporaries") which had appeared in 1802. In that same year Chateaubriand published his famous "The Genius of Christianity," a romantic glorification of Catholicism, to which St. Simon replied with his literary swan-song "The New Christianity" (1825). It was published by Olinde Rodrigues with a brilliant and enthusiastic introduction, signed "O. R., Chief of the St. Simonian Religion."

The Merchant Prince as Ruler of the New Society

The school of St. Simon, which included such men as Augustin Thierry, the historian; Auguste Comte and Pierre Leroux, the philosophers; and Michel Chevalier, the economist, was not only tired of the yoke of a tyrannic aristocracy and of an antiquated theology, but was also anxious to do away with the rule of ignorant self-seeking politicians. The idea of those men was to enthrone in the seats of the mighty the merchant princes of the day, men of wisdom and vast experience. These were to be the enlightened engineers of the social mechanism, the disinterested educators and leaders of the people.

As far back as 1814, St. Simon, in his book on "The Reorganization of European Society," proposed a sort of League of Nations, a United States of Europe, with a world parliament to direct its affairs: the world was then, as it is now, passing through one of history's periods of storm and stress.

As to his bold economico-social program it dares but now, even in this progressive country of ours, to make its re-appearance. At that distant time, however, it was absolutely revolutionary. It formed the platform of the genial reformer's now historical periodical, "L'Organisateur" (1819), the motto of whose first issue caused a sensation in France, yea, throughout the whole of Europe, and brought its audacious editor before the Court of Assizes.

That famous motto, known in economical literature as "The Political Parable," reads: "If France were to lose today her dynasty to its last scion, her whole aristocracy, her episcopate, her entire high bureaucracy, the country would certainly mourn the loss of these 3,000 men, but they could be easily and quickly replaced. Should, however, France have the misfortune to lose 3,000 of her leading, creative minds: artists and scholars, chiefs of the country's labor and industrial organizations, the loss would be irreparable and poor France would be thrown back to the stage of semi-barbarity."

The judges acquitted St. Simon, and his bold challenge became the watch-word of the Industrial Revolution of the day. It may yet find its triumphal realization within the same social ranks of Israel from which the bankers Rodrigues and the great financiers and railroad builders, Emile and Isaac Pereire, emerged one hundred years ago.

St. Simon's literary masterpiece, "The New Christianity," mentioned above, challenged his contemporaries to bury their dogmatic hatchets and return to the social gospel of Amos, Isaiah and Micah. A few weeks after its completion, he took his leave from this world, surrounded by his physician, Dr. Bailly, his devoted secretary, Léon Halévy, and his faithful disciple and successor, Olinde Rodrigues.

After the funeral ceremonies in the Père Lachaise, Olinde Rodrigues gathered the pupils of his master in the office of his banking house, the Caisse Hypothécaire. Then and there the first organization of the School of St. Simon was achieved. Its transformation into the Church of St. Simon, mainly due to the enthusiastic efforts of Eugène Rodrigues, took place in 1829.

A Period of Religious Romanticism

This was the period of Romanticism. The young generation was hungry for some great ideal. Chateaubriand's René and Goethe's Werther were the heroes of the gilded youth of Paris. Joseph de Maistre and Mme. de Staël were its favorite authors. Coessin, a pupil of the Ecole Polytechnique, the West Point of France, proposed to the Pope the establishment of a sort of Christian Socialism. The entire French intelligenzia dreamt of a social regeneration based upon a combination of the traditions of the past with the progressive ideals of the present.

The vanity of one of the leaders of the new Ideal Church, Prosper Enfantin, prompted him to attempt the part of pontiff in the new organization. This was the main reason why in 1832 the more serious minded disciples gradually withdrew from it, each going his own way and abandoning the "Père Suprême" to a well-deserved ridicule and contempt.

The seed which was scattered by St. Simon continued, however, to germinate in the minds and hearts of his and the succeeding generations. Auguste Comte, the founder of the Philosophy of Positivism; Karl Marx, the originator of scientific socialism; and the famous Abbé Lamennais, author of "Les Paroles d'un Croyant ("The Words of a Christian Believer"), carried the master's philosophical, economical and religious ideas to their last logical consequences. Today all historians of the world's economic thought recognize St. Simon's principles as among the great intellectual and spiritual fundamentals of modern sociology. His place in the history of world thought is due to this, that he was the first to grasp the whole grandeur of the social world-problem and to present it in its true light to mankind.

A New Religio-Social Messiah?

But the teachings of St. Simon also occupy an eminent place in the evolution of religious ideas. The master, it is true, did not feel in himself the strength for playing the part of a new Luther. Eugène Rodrigues and his contemporary *Joseph Salvador* (1796-1873) who, according to the traditions of his family, was a direct descendant of the Maccabees, and who was the author of "Paris, Rome and Jerusalem," hoped that a successor of the Monk of Wittemberg would come forth

from the ranks of contemporary French Israel to continue the great war for the spiritual liberation of mankind where Luther had left off. But the looked-for religio-social Messiah failed to appear.

St. Simon's spiritual bodyguard, however, including Heinrich Heine, continued to "prepare the way" for some future Saviour of mankind. Thus, Olinde Rodrigues published in 1841 his "Poésies Sociales des Ouvriers" ("Social Poems by Workingmen") in order to show to the bourgeoisie the nobility of thought and sentiment which was stored up in the circles of the proletariat. And in 1848, almost all of the followers of St. Simon embraced the Republic. In that memorable year, Olinde advocated the participation of the workingmen in the profits of capital—the first in the history of economics to suggest this fundamental measure of social justice. Rodrigues' last economic effort was the consolidation of the Mutual Benefit Societies of France into a compact Federation of Reciprocal Help.

Reconciliation of Socialism and Religion

In a certain sens it is the task of the Amos Society to continue the work of the Jewish enthusiasts who grouped themselves around St. Simon. It is our ultimate ambition to induce the Synagogue to carry out their noble program of truthseeking and social salvation, to do consciously and as a wellknit religious commonwealth, in a word, as the United Congregation of Israel, what they have done Judeo-unconsciously and individually.

One of the great tasks of the 20th century will be the reconciliation of Socialism and Religion. Social and religious problems are, indeed, inextricably blended. The intensity of the struggle to accomplish this union—dimly foreshadowed by Emerson and Thoreau, by Carlyle and Ruskin, by Ibsen and Gerhart Hauptmann, and, finally by the immortal philosopher-poet, Leon Tolstoy—has opened a new chapter in the history of human thought.

For a stretch of nearly 2,500 years, we are able to trace among the civilized nations of the globe serious attempts by divinely inspired social reformers to group the entire family of man at the foot of the Mountain of God, to unite humanity in the bonds of brotherly love. They have endeavored to bring eternal peace to the world, to secure for the descendants

of a common ancestor, for the spiritual children of one God, a pure and continuous joy. These reformers have appeared in the guise of prophets, law-givers, philosophers, poets, labor and industrial leaders.

Amos, Hosea, Isaiah and Micah, John the Baptist, Jesus and their faithful followers in Palestine; Gautama Buddha and Confucius in India and China; Mohammed in Arabia and Martin Luther in Germany; all tried to find the Great Formula. They did not find it. Christopher Columbus, said to have been the son of a Jewish mother, discovered a new continent on which sprung up a nation that helped win the decisive battles of the world war. Has Divine Providence, perchance, predestined one of its sons some day to formulate the gospel which will make the world safe, not for a political pseudo-democracy, but for a genuine economic democracy—the Reign of Social Justice?

And has the American Synagogue, peradventure, foresight enough to grasp the historic opportunity by heralding the inescapable Jewish Revolution, adopting wholeheartedly the watchword: "Back to Prophetic Judaism"? Or, does it prefer indolently to wait until some Deutero-Jeremiah, sitting on its ruins, will intone in a new phrasing the old dirge:

> "The ways of Zion will mourn
> Because none come to the solemn assembly,
> All her gates are desolate
> While her priests are sighing"?
>
> (Lamentations I, 4.)

CHAPTER VI

Ferdinand Lassalle

THE French Revolution from 1789 to 1795 was a revolt of the bourgeoisie against feudalism, skilfully and victoriously engineered with the help of the working classes. The July Revolution of 1830 in France and the Franco-German cataclysm of 1848 ran almost along the same lines and were essentially of a politico-social nature. The old Utopian ideas of the 16th, 17th, and 18th centuries still dominated the minds of leaders and people. A compound of philanthropy and political liberalism, rather than an economic reconstruction, was offered to heal the wounds from which the proletariat was bleeding to death.

The body politic of decrepit Europe needed to be subjected to a surgical operation, fundamental and antiseptic in character. This need was still greater in the case of its body economic. The time was passed when mere remedial measures, the pre-Listerian phase of court-plaster medicine, so to speak, would serve the purpose. None of the leaders of the Progressive Movement, however, either in England, France or Germany understood this until well into the fifties of the 19th century.

At this critical period of European Society, two Jews appeared on the horizon of the old continent at almost the same moment, ready to give their contemporaries a few salutary lessons in sociological surgery. These were *Karl Marx* (1818-1883) and *Ferdinand Lassalle* (1825-1864).

Lassalle's Youthful Jewish Enthusiasm

In the previous chapter we have dealt with some of the revolutionary sons of France. In the following pages we will present a brief outline of the life and achievements of a German bourgeois-scholar.

There was that about Lassalle which reminded one of a knight of medieval times. Although not a professional lawyer, he passed his best years in an obstinate and finally successful fight for the dower rights of a divorced aristocratic lady, the Countess Sophie von Hatzfeld. He died in a suburb of Geneva

of wounds received in a duel with a Roumanian noble, Janko von Rakowitza, who was Lassalle's rival for the hand of a young lady belonging to the Bavarian aristocracy, a Fraeulein von Doenniges, who was ready to marry the handsome Hebrew agitator had her family not strongly objected to the match.

The founder and president of the "German Labor Union" (Allgemeiner Deutscher Arbeiterverein"), the originator of the Social-Democratic Party in Germany, the father of the policy which under Bismarck's leadership finally resulted in the unification of Germany, the indefatigable labor agitator and deep student of Greek philosophy, one of the most audacious emancipators and idols of the working-classes, Ferdinand Lassalle, was born in Breslau, the capital of Silesia, as the son of a prosperous silk merchant, Heyman Lassal—the two final letters of his name being added by himself shortly after reaching Paris (1846).

The Jews were not fully emancipated in Breslau before the year 1848. Lassalle was brought up in the midst of a society whose older members still spoke the Juedisch-Deutsch and who tenaciously clung to the rites and ceremonies of orthodoxy.

His own parents, however, were already members of the Reform Synagogue of his native town. At the head of this Synagogue stood one of the most famous founders of modern, progressive Judaism and one of its greatest scholars, Dr. Abraham Geiger (1810-1874). The whole family regularly attended the Synagogue on Sabbaths and Festivals. In his Diary, which was published in 1891 by Paul Lindau, Ferdinand tells us of the great impression the sermons of Dr. Geiger made upon him. He noted down in this Diary whole passages from one of the addresses which particularly appealed to him.

The entries in this same Diary from the year 1840 to 1841 revealed the fact that Ferdinand broke the monotony of the prosaic home life by frequent quarrels with his beloved sister, Frederike. The misunderstandings were not serious, however, as shown by the profound grief he manifested over her broken engagement. It was of her that he spoke in endearing terms in another memorable entry in the Diary. It was made on the occasion of a Sederservice held at a Jewish restaurant during his student years at the Leipsic Commercial School:

"I saw myself seated at the long festival table at the head of which sat my father, reciting the Pessach service in his dear voice; next to him my beloved pious mother was seated, casting anxious glances around her in order to see if all the ceremonials which she had seen in her childhood

in her parents' house, were strictly observed. At the end of the table Rickchen, with her rosy cheeks and sparkling eyes, giggled over the queer customs, trying to put aside the bitter *Moraur,* reaching for salmon instead, and hiding her laughter over a joke just made by me with her large Haggadah. Then, she caught an angry look in the observing eyes of her dear mother, and earnestness and religious devotion once more spread over her face."

Whatever Lassalle's later attitude towards the Synagogue may have been, it is certain that in his early youth he was a Hebrew of the Hebrews.

When a Christian schoolmate expressed surprise at his enthusiasm for his race, the 14-year-old Lassalle wrote down the following lines in his Diary (Feb. 2, 1840):

"The ass! As if one could not eat *terefa* and still be a good Jew! . . . I believe myself to be, indeed, one of the best Jews in existence in spite of my inattention to the ceremonial laws. Like the Jew in Bulwer's "Leila," I would risk my life to free the Jews from the oppression which now weighs upon them. I would not even shrink from the scaffold if I could restore them to a position of respect among the nations. Whenever I indulge in childish dreams, I love to picture myself, sword in hand, at the head of the Jews leading them in a fight for the recovery of their independence."

On May 21st of the same year, on reading of the tragic Blood-Accusation Affair of Damascus, he vented his feelings in this remarkable manner:

"Oh! it is terrible to read, and makes one's hair rise and one's every emotion turn to fury! It is dreadful that a people should endure these things. True, fearfully true, is the following sentence in the Report from Damascus: 'The Jews of our city endure cruelties which none but these pariahs of the earth would bear, without taking dreadful reprisals.' Thus, even the Christians are surprised at our apathy, and wonder that we do not revolt, that we prefer death through torture to death in battle.

"Was the oppression which once drove the Swiss people to revolt greater than this? Could any revolution be more justified than that which the Jews of Damascus would start, if they were to revolt, setting every corner of the town on fire, blowing up the powder magazine and perishing with their tormentors? The trampled worm will turn, but you only bow your heads the lower."

These few excerpts make it clear that young Lassalle's enthusiasm for the cause of his people was genuine and that he had lived in the atmosphere of the Jewish family life of the olden days.

Preparation for His Life-Work

The dryness of the curriculum of the Commercial School drove the fiery boy almost to despair, an entry in the Diary reading: "I love the Muses more than the ledgers; Hellas is

dearer to me than indigo and beet-roots." He spent a great part of his time in reading Voltaire, Heine, and Boerne. One is reminded, by another entry, of Mussolini's fling at the Italian Senate in November, 1922, "I will not permit forty scoundrels to ruin forty million honest people." It was as follows:

"When one considers what a great dungeon Germany is, how 30,000,000 people are exploited and oppressed by 30 tyrants, one's heart bleeds at this stupidity of the masses who do not break their chains although they could do so if they only had the will. I admire Boerne for his attacks upon the German tyrants who are not a whit better than the cruel despots of Asia."

Another entry of the same period is in the same vein of youthful enthusiasm. He longs, like Heine, to become "ein mutiger Soldat im Befreiungskriege der Menschheit" ("a courageous soldier in the War for the Liberation of Mankind"):

"Which way shall I choose in life? Shall I trim my sails to the wind, flatter the great so as to obtain personal advantages, or shall I, with republican boldness, remain on the side of truth and virtue and deal a deathblow to tyranny? I will choose the latter course, proclaiming freedom to the nations—though I should perish in the attempt."

There is another remarkable entry in the Diary where in true prophetic fashion Lassalle consecrates his life to the struggle for the rights of the downtrodden. He probably wrote this passage with the words of the choirboy, Samuel, in his mind: "Lord, here I am, dispose of me!":

"Oh, yes, papa is right. Why should I, of all the people, become a martyr? Yes, but if everyone would say as much and withdraw from the struggle with the same cowardice, whence and when would at last a real warrior be forthcoming? The answer to papa's question is: Because God has put a voice in my heart that calls me to battle; because God has given me strength and fitted me for battle. I can feel it. Because I can fight and suffer for a noble cause; because I will not refuse the call of God who has given me strength for a definite purpose."

* * *

We never fail to render impartial justice to the services men of other races have rendered and are still rendering for the betterment of the oppressed and suffering masses of the human family. But it is one of the avowed intentions of the present book to trace with particular care the Jewish thread in the world's sociological web. The Jew, indeed, may keep aloof

from or even leave the Synagogue altogether, but he will always remain conscious of the classical refrain which accompanies the entire social legislation of the Bible: "Do not forget that ye also were once slaves in the land of Egypt."

It is for this reason that we have lingered so long with young Lassalle at Leipsic. The enthusiastic Jewish boy of sixteen was indeed father to the bold labor-agitator and party-leader of later years.

Lassalle dreamt for some time of an academic career. At Leipsic, which he left secretly, and afterwards at the Universities of Breslau and Berlin, he studied philosophy and philology with great zeal. During this period he laid the foundations of his stupendous scholarship, developed his masterful style, and nursed his unbounded enthusiasm for the great ideals to which he devoted his life. He was, indeed, a worthy successor to the great Hebrew Prophets of old. His fiery eloquence thrilled his audiences and he attacked his opponents with spirited audacity. It was truly said of Lassalle that no institution or person attacked by him was ever able fully to recover from his fierce onslaught. He had to fight his battles almost single-handed. The middle classes, to which he belonged by birth and education, left him in the lurch and the entire press, which then was dominated by a reactionary government, was bitterly opposed to him.

Heine's Picture of Lassalle

After leaving Berlin, Lassalle lived for a time in Duesseldorf, the birthplace of Heine, as a bachelor of independent means. Immediately after reaching Paris in 1845, he made the personal acquaintance of Heine. The famous author of "Das Buch der Lieder" ("The Book of Poems") was attracted and dazzled by the young revolutionary firebrand. The poet was ill and lonely. Lassalle, with his usual energy, interested himself in the matter of an inheritance which was then troubling his illustrious friend.

"There is something almost pathetic in the sight of the great poet, broken by many sorrows at the age of 46, turning for protection to the iron will of the youth. Heine turning to Lassalle for help—we think of the wounded and hounded antelope asking protection from the young lion." It is in these words that George Brandes, the now octogenarian historian of world-literature and one of the real glories of the Jewish

people, refers to that relationship in his classical biography of the German Labor leader.

The following letter from Heine to Varnhagen von Ense (1784-1858), the famous German writer, has preserved for us a full description of Ferdinand Lassalle. This description is memorable. It is not only a faithful portrait drawn by the most clever pen which Germany then possessed. It is also of immense value because it provides us with a picture of Lassalle as he was before he became a public character or had made his mark in the literary world:

"My friend, Herr Lassalle, who brings you this letter is a young man of the most distinguished intellectual powers. To the most thorough scholarship, the widest knowledge of public affairs and the most penetrating mind I have ever known, he adds an imagination of the highest degree, a will-power and dexterity of action which simply astound me. . . . He has no patience with the timidity of the people of our age; he hates the hypocrisy with which we are prating away our time."

This fine literary etching, which lack of space prevents us from presenting in its entirety, leads us at last into the active life of Lassalle. As other great geniuses have done before him, he burned his candle, alas! at both ends.

Lassalle in Prison

When, in November, 1848, the Prussian Government dissolved the Frankfurt Parliament by force, Lassalle appealed to the people to rise in arms for the nation's political rights. He was arrested on November 22nd. The fiery speech in which the 23-year-old enthusiast unrolled the program of the social-democratic republic made a deep impression upon the jury. He was acquitted on May 3rd, 1849. But on another charge ("excitement of the Civil Guard to armed resistance") the Court, on July 5th of the same year, condemned him to six months in prison. Too proud to petition for a pardon, he served his time.

After these events, he gradually prepared himself for the final heroic effort of his life. The Hatzfeld trial terminated (1846-1854), he published his scholarly work on the ancient Greek philosopher, *Herakleitos of Ephesos* (2 vols., 1858), and his book-drama *"Franz von Sickingen"* (1859). In the latter he described in stirring verses the revolt of the German spirit at the time of the Reformation.

Before a great assembly of workingmen, on April 12, 1862, Lassalle delivered his famous address known as "Workingmen's Program." He was arrested on January 16, 1863, for exciting

the people against the government. Again he was acquitted by the jury. His famous address to his jury appeared in Zurich under the title of "Die Wissenschaft und die Arbeiter ("Science and the Working Class"). On November 10th of the same year a labor committee in Leipsic, which had intended to convoke a Workingmen's Congress, asked Lassalle's advice on the matter. In his "Open Letter to the Central Committee" (Zurich, 1863), he, for the first time, fully developed his social creed. In that famous document he advocated the foundation of an "All-German Labor Union," and an energetic agitation for the obtaining of universal suffrage. Once the latter was achieved, he urged that work be undertaken looking towards a full realization of the social program.

The Committee accepted Lassalle's advice. He was invited to tour the country in order to arouse the working people, among whom he had been the first to awaken a distinct class-consciousness. The Labor Union was founded in Leipsic on May 23, 1863. It had an initial membership of 600 and Lassalle was elected its president. On account of his speech, "To the Berlin Working People" (1863), he was again arrested, but was again acquitted by the jury (March 12, 1864).

Gradually the enormous strain connected with such activity affected his nerves. His health was shattered. After a triumphal journey through the Rhine Province (May, 1864), he left for Switzerland. Here, as we already know, the last act of his dramatic life was staged.

Lassalle's Three Loves

Lassalle's first love was a young Jewish girl in Leipsic, a certain Rosa Zander. To her he addressed burning letters and glowing poems, which, unfortunately, were destroyed in 1876 after her death.

At the age of 21 he started his famous relationship with the Countess Hatzfeld. She was much older than her chivalrous, volunteer lawyer, but was still a very beautiful woman, and, by reason of her great intellectuality and energy, exerted a profound and lasting influence upon Lassalle.

At Berlin, in the winter of 1861-1862, he made the acquaintance of Helene von Doenniges. Then and there he offered her his hand through Hans von Buelow, his intermediary. Richard Wagner asked King Ludwig II. of Bavaria to intercede with the Doenniges family in Lassalle's behalf. He even appealed to

Bishop Ketteler of Mayence, later Archbishop and founder of Christian Socialism, to intervene with Helene's parents, although they belonged to the Protestant faith.

Lassalle's Death and Impressive Funeral

As soon as the news of Lassalle's death (August 31, 1864) was known abroad, an international committee of prominent republicans was formed for the preparation of a funeral worthy of the illustrious dead. Four thousand people attended the services in the *Temple Unique* at Geneva. Fanatical grief and sorrow were expressed by the working population in the German cities through which the body was carried. Lassalle was laid to his final rest on September 14, 1864, in the family vault in the Jewish cemetery of his native town of Breslau. The tombstone bears the following inscription composed by the famous philologist, August Boeckh (1785-1867), Lassalle's former teacher at Berlin:

Here rest the mortal remains of
FERDINAND LASSALLE
Thinker and Warrior.

Lassalle was lamented as a national hero. For decades the socialist working men of Germany faithfully celebrated the anniversary of his death. A real Lassalle Cult, a sort of Social Religion, with Lassalle as Founder and Personification, gradually developed among his admirers.

His brilliant writings, a new edition of which has recently been published (1919) by the great socialist leader, Eduard Bernstein, have, for the last fifty years, been the inspiration of hundreds of thousands of workingmen throughout the world.

While some do not recognize Lassalle as the real founder of the Social-Democratic Party in Germany, even his enemies admit that he has done more for its organization and development than any other single leader. Others before him were groping in the dark. It was he who inspired the German workingman, as we have already pointed out, with the clear consciousness of his social mission. It was not given to him to see the final victory. But no one will gainsay that the German Revolution of 1918 was an indirect offshoot of 1848, a harvest from the seed so bounteously scattered by Ferdinand Lassalle.

CHAPTER VII

Walter Rathenau's Vision of a New Social Order

"IS there any sign or criterion by which it can be known that a human society has been completely socialized? There is one and one only. It is when no one can have an income without working for it. This is the sign of Socialism, but it is not its goal.

"The goal is not any kind of division of income or allotment of property. Nor is it equality, reduction of toil, or increase of the enjoyments of life. It is the abolition of life-long hereditary serfdom; the ending of the nameless hereditary servitude of one man to another; the annulment of the hereditary stratification of society; the abolition of the scandalous enslavement of brother by brother; the ending of that hereditary, economic abuse which is the basis of our Western civilization and which vitiates all our deeds, all our creations, all our joys. In a word, it is the abolition of the proletarian condition of life.

"It is not easy to imagine what society will be like when these objects have been realized. In all probability it will be neither a dictatorial oligarchy like that of the Bolsheviki in Russia, nor one of those well-meaning Utopias of social romance which, at the first contact, crumble to ashes.

"Fifteen millions of grown men, to take Germany only, are pressing towards a 'Promised Land' revealed through the fog of political assemblies and in the thunder of parrot-phrases. It is a land from which no one will ever bring back so much as a single bunch of grapes. Let one interrogate not the agitators but their adherents and find out what they instinctively conceive this land to look like. He would get the answer timid and naive, but at the same time the deepest that it is possible to give, that it is a land where there are no longer any rich.

"A most true and truthful reply! But a profound error silently lurks in it. One imagines that in a land where there are no longer any rich people, there will also be no poor people. On the contrary, in a land where there are no rich, there will be only poor, only very poor people.

"Whoever does not know this and is a socialist, is merely a dupe or one of the herd. He who knows it and conceals it is a deceiver. He who knows it and in spite of his knowledge, nay, on account of it is still a socialist, is a man of the future.

"The disappearance of the rich would mean only the pauperization of the entire population.

"The moving forces of our epoch do not come from our business offices, nor yet from the street, the rostrum, the pulpit, or the professorial chair. The noisy rush of yesterday, to-day, and to-morrow is only the furious motion of the outermost circle of life. The center moves upon its way as quietly as the stars. No fool's paradise is awaiting us, but there is real danger of a temporary reverse of humanism and culture

And when, out of a sense of duty, from a sense of harmony with the course of the world and of confidence in justice at the soul of things one treads the path of danger, precipitous though it be, he will be scorned by all the worshipers of Force and the despisers of mankind.

"But one must not pander either to the force-worshipers or to the masses. Love must go out to the suffering and toiling masses. All civilizations known to man have sprung from peoples which were numerous, wealthy, and divided into two social strata. They reached their climax at the moment when the two strata began to melt into one.

"Under these civilizations a people must, with all its wealth and its power, contain a large proportion of poor and even of oppressed and enslaved subjects. If it has not got these, it must master and make use of foreign peoples as a substitute. That is what Rome did. It is what America is doing.

"It is terrible but comprehensible. Heretofore, the unconscious processes of nature have served. The struggle for life has prevailed. Our collective organizations have been beasts of prey; they only now begin to cross the boundaries of the human order.

"But the richness of the soil is not sufficient—about this there can be no doubt whatever. Culture and wealth must have at their disposal great numbers of men who are poor and dependent. A few, the exalted, the geniuses, must develop power and splendor. How can they do it without a retinue, without spectators, without the herd? A world in which well-being is equally distributed among all men remains petty and provincial.

"If culture, however, be such a poison flower, if it can flourish only in the swamp of poverty and under the sun of riches, it must and ought to be destroyed. *The modern sense of social justice will no longer endure a happiness and brilliance of the few that grows out of the misery of the many.* The days of the senses are over and the day of conscience is beginning to dawn.

"And now a timid and troubled puritanism makes itself heard. Is there no middle way? Will not half-measures suffice?

"No, half-measures will not do, nor quarter-measures. If the whole world, the sick, the healthy, and the bloated were altogether of the same mind as ourselves, they might. It is said that at the height of the Bolshevik tyranny, the people of Moscow were hourly expecting the world-revolution to take place. But the world declined to oblige. In case culture and civilization must continue on the present basis, in order to continue at all, is there then nothing for it but with one wrench to tear the poisoned garment from our body and destroy it? Or, is there an "or?" Let us see.

"If anything could have been more stupid and calamitous than the great war itself, it was the time when it broke out. Capitalism was supplying the thing which not only justified its existence but showed it to be an absolutely necessary stage in the development of a denser population. It produced general well-being. In one or at most in two generations, the productiveness of work and the output of mechanism would have risen to such a pitch that men could have done anything they liked in the direction of lightening human labor and reconciling social antagonisms. The unbroken progress of America and the almost unbroken progress of England would have demonstrated this fact.

"The peoples of Central Europe who had been accustomed to thrift and economy fell victims, alas! to the poison of capitalism and of mechanism. Like America in its youthful strength, they were unable to make their new situation deepen their sense of responsibility. In their greedy desire to store as much as possible of the heavenly manna in their private barns, they entrusted their destinies to a superannuated, outworn feudal class and the aspiring magnates of the bourgeoisie. In the catastrophe of the world-war that followed, they lost at one stroke their imaginary hopes, their traditional power, and the economic basis of their existence.

"In brief, if the order of society is to be that of root-and-branch Socialism, it will mean the proletarian condition for all of us and for a long time to come. There is no use in deceiving ourselves and painting the future better than it is. To act on the tacit assumption that thoroughgoing Socialism means something like a garden-city idyll, with play-houses, open-air theaters, excursions, picturesque raiment and fireside art is childish lying and deception.

"Let us take a single illustration. To house one-third of the German working class in decent, freehold dwellings, assuming that the material and means of production suffice, would alone require the entire working capacity of Germany for two years. Even after the last villa-residence of the manufacturers and the last palace hotel had been turned into tenements, the meeting of the most urgent part of the housing need would still be an affair of decades.

"A huge and weary task, then, lies between the present and the realization of the new social order. The longest way round is often the shortest way home. Even if mankind should choose the mountain highway with its broad loops and windings, we shall stray often enough and go backward now and then. But if, in impatient revolt, we try to climb straight up, we shall slide down lower than where we started.

"Above all things we must know whither we are bound. In order to adapt ourselves to a new form of society, we must know what it *may* look like, what it *ought* to look like, and what it *will* look like. We shall find that the world is not going immediately to be landed in an earthly Paradise. On the contrary, men must live in a world of toil.

"For Central Europe in particular it must for a long period be a world of poverty, of a penurious civilization, and of a deeply endangered culture. The unproved parrot-phrases of a cheap Utopianism are offering us entrance into the usual Garden of Eden with its square-cut, machine-made culture, and gaudy, standardized enjoyments. In enticing phrases, it is assuring us that when we have introduced the six-hour working day and abolished private property, the cinema horrors will be replaced by classical concerts, the gin-shops by popular reading rooms, the gaming-hells by edifying lectures, highway robberies by gymnastic exercises, detective novels by our Classics, bazaar-trifles and comic vulgarities by works of refined handicraft, and that out of boxing contests, race-course betting, bomb exercises and profiteering in butter we shall see the rise of an era of humility and philanthropy. In contemplation of the dun and sad reality, the voice of such Utopianism must need grow dumb.

"In a Promised Land such as is conceived by the agitators of today, the classes which are now the bearers of world culture would lose almost

everything, while the gain of the proletariat would be scarcely visible. *And yet for the sake of this scarcely visible gain, we must tread the stony path that lies before us. Willingly and joyfully shall we tread it. For out of this, at first, dubious conquest of equal rights for all men, will grow the might of social justice, of human dignity, of human solidarity, and human unity."*

The foregoing pages are culled from the first five chapters of Walter Rathenau's "The New Society," and will give the reader some idea of the sociology and the philosophy of life of one of the great masterminds of modern Germany.

Walter Rathenau was in a certain sense the successor of Ferdinand Lassalle. The careers of both were prematurely and tragically ended by violence. Lassalle met his death at the hands of a duelist; Rathenau was killed by political assassins. Both belonged to the rich Jewish bourgeoisie. Both were university graduates. Both were deep thinkers. Both were brilliant orators and writers. Both profoundly loved their fatherland and its toiling masses, but both, deeply rooted as they were in the spiritual soil of Hebrew prophecy with its twin ideals of world peace and social justice, were in the noblest sense of the term citizens of the world also.

We know how profoundly Germany and parts of western Europe were shocked at the news of Lassalle's death on the fatal August 31, 1864. The stupor which gripped the entire civilized world when, on June 24, 1922, tidings were flashed over the cables that the German Minister of Foreign Affairs had been brutally shot down in the streets of Berlin is still fresh in the memory of all.

It is the ambition of this book to present a short outline of sociology from the standpoints of Jewish history, philosophy and religion. It is not within its domain, therefore, to enter into a detailed description of the lives of its heroes, but mindful of Goethe's word,

"Wer den Dichter will versteh'n
Muss in Dichter's Lande geh'n."
("Whoever wishes to understand the poet,
Must go into the poet's country.")

we beg to offer to the reader the following brief sketch of the career of Walter Rathenau. Having himself taught that "the development of the human soul is the highest and final endeavor of our life on earth," it is likely that he would have consented to our psycho-biographical method. For, are not dry facts the skeleton only of a man's being, while his thoughts and the

ideals for which he fought and suffered do represent the very essence of his life?

The Life Story of Walter Rathenau

Walter Rathenau was born in Berlin September 29, 1867. On this date, as he once smilingly remarked, Ereb Rosh ha-Shanah (the Eve of the Jewish New Year) happened to coincide with the eve of Michaelmas, the festival of the patron-saint of Germany. He meant, thereby, that one can be both an excellent Jew and a fervent patriot.

Walter's father, Emil Rathenau (born 1838), was one of the great founders of modern German industry. He was the Thomas Edison of Germany, and the creator of the German General Electric Company. In his home were accustomed to meet captains of industry and the great thinkers and men of letters of the new Germany. It was in this atmosphere that Walter passed his youth. He first intended to devote himself to art and literature—one of his first articles appeared in "Die Zukunft," edited by his friend Maximilian Harden. But upon the insistance of his father, he embraced a business career. He studied mathematics, physics and chemistry at the Universities of Berlin and Strassburg. At Berlin the great Helmholtz was one of his teachers.

Rathenau devoted much of his time to electrical and chemical research. He received the degree of Doctor of Philosophy at the age of 22, after which he entered the great organization created by his father, whom he ultimately succeeded as Chairman of its Board of Directors. He became gradually one of the leading financiers of Germany, and was a member in nearly one hundred Directorates. At the height of its power his electrical company employed 70,000 working men, and, before the days of inflation, was capitalized at 200,000,000 marks.

During the world war, Rathenau came to the front as one of the foremost civilian organizers of German industry for military purposes, and was placed in charge of the procurement of raw materials for the German army. The War Offices on the Allied side, as has been rightly stated by one of his American necrologists, had to fear Walter Rathenau at least as much as Hindenburg and Ludendorff, for it was his forceful and inventive mind which almost succeeded in frustrating the blockade by his success in feeding and supplying

both the civilian population and the men under arms. After the war, although he did not care for public life and, like most big business men, was irritated by the restrictions of bureaucracy, he consented to become Minister of Reconstruction, and in this capacity did work which was of value not only to his own country, but to the whole cause of reconstruction in Europe.

But this multi-millionaire statesman and electricity wizard was much more than a large-scale industrial organizer and a distinguished economist. Dr. John H. Finley, former President of the City College of New York, and now associate-editor of the New York Times, in its issue of July 2, 1922, gave a remarkable report of an interview he had with Rathenau the preceding spring. In it he speaks of Rathenau as "the lithe giant, with the patient eyes of a student which were lodged in features that belonged to no race, but were like those of a primitive man upon whom the marks of softness had not come." Finley added: "He reminded one involuntarily of Rodin's famous statue *The Thinker.*"

Rathenau, the Jew

Rathenau has justly been called one of the leading sociological thinkers of our time. His works with their penetrating and constructive social philosophy deserve to be placed side by side with that fundamental classic of sociological literature, "Das Kapital" by Karl Marx. Like Ferdinand Lassalle, in his heart of hearts, Rathenau was a fervent Jew—not in the ceremonial but in the prophetic sense of the word. His *"Hear O Israel!"* ("Impressions," 1902, pp. 1-21) with its dozen short crisp chapters and its bludgeon style, reminds the reader of the punitive sections of the orations of Isaiah and Jeremiah. His great sermon at the funeral of his father (June 23, 1915) will forever retain a place of honor in the homiletic literature of the Synagogue:

"Not gloomy despondency," he began his oration in the presence of the leading financiers and captains of industry of Germany, "not despondent lament ought to mark this solemn hour, but remembrance and devotion, gratitude and faith. The monument of my father is firmly established in your hearts, and I can neither add a stone to it nor make it more beautiful. But I can write the inscription thereto, and this inscription will continue to live in your hearts because it is engraved with the chisel of truth and love. . . .

"We bury your body, father, but we do not lay to rest your soul which, with the power it originally received from the sun, rises again to

the heights wherefrom it came. Your life, you will now live it even more truly than here on earth. By the Lord—you are now invested with a richer life than we, who are standing at your grave; compared with thee, we are shadows only."

And he concluded, in genuine Jewish fashion:

"And now, father, I salute you in deep reverence, with the Priestly Benediction of thy, of my fathers, with the Benediction of Moses which has become the benediction of all races of the earth, from generation to generation."

More than one of our Jewish readers will no doubt be astonished to learn that one chapter in the "Collected Works" (5 volumes) of this great electrician, financier, statesman and philosopher, is entitled "Stories from the Talmud."

"In Days to Come"

And now let us finish this sketch by quoting a few sentences from the Introduction to our hero's masterpiece "In Days to Come" (Alfred Knopf, New York, 1921) which will long remain a classic of sociological literature:

"This book treats of material things, but treats of them for the sake of the spirit. . . . It may well be asked whether oppression and poverty, want, trouble, and injustice, do not rather tend to free man's most genuine forces, to liberate the soul, and to install the kingdom of God on earth. The rejoinder is obvious that human faith and energy require help, not hindrance; that chill penury is fatal to all the germs of effort; that growth and blossoming require a sufficiency of warmth and light.

"Our epoch, though convinced that any trifle which can be termed a fact is supremely important, lacks courage to read its destiny in its own heart. When sportively and irresponsibly, we sometimes direct our thoughts towards the future, we merely invert the cares and disagreeabilities of our daily experience, creating mechanical utopias wherein, having waved the Hermes' wand of technical progress, we magically create for ourselves a niggard Sunday out of the old weekday existence.

"Whence will our age draw the courage that will enable it to speak of evolution, the future, and the goals; to devote half of its activities to coming things; to work for posterity, discovering laws, establishing values, storing up goods? We are never weary of studying whence we came, and yet we do not know where we stand today, and we do not care to know whither we are going. The best among us, therefore, grow weary of this work which looks only towards today. For many, doubt, exhaustion, and despair become the central features of their thought, so that they give themselves up to the enjoyment of the passing hour, and renounce life's finest privilege—travail.

"Others turn to dead dogmas and the promises of dead creeds. They hope to resurrect the old faith by institutions, and by argument, by gentleness and by wrath, by cajolery and by threats. *Their hearts are in the right place, for the religion of mankind can never perish; but intellectually they are at fault, for faith cannot exist without an object, and*

such an object cannot be forcibly created, or brought into existence by vain talk. The faith which rested on dogma suffered from the futility of those temporal powers which were too weak to impose it upon the world, too weak to overthrow its competitors, and yet strong enough, century after century, to protect it with smoked glass from the radiance emanating from the peoples. This faith died when the protecting panes were shattered.

"To discover gods, to show forth signs and wonders, to install sacraments—such well-intentioned artifices are useless. It is true that there is a profound need of guiding forces; but no ingenious and human reinterpretation can replace by ethical concepts the old essential of evident miracles; transcendental convictions continue to live in our hearts, but they demand a new language, new imagery, and fresh illumination. If we explore the innermost recesses, the almost unfathomable depths of our consciousness, we discover that these dark spaces are by no means empty; we return to the upper world with the certainty of the infinite; we receive assurances as to the divine character of creation; we are vouchsafed a revelation of our soul's mission, of our supra-intellectual powers, and of the mystery of the spiritual realm."

The blood-stained body of the dreamer who penned these noble lines was brought to his aged mother and laid for its final rest in the Jewish cemetery of his native town.

CHAPTER VIII

Synagogue or Church?

OR

Synagogue and Church?

AT this decisive hour of the world's transition from the Old into the New Order of Things, a momentous question faces both the Synagogue and its daughter institution, the Church. Will Church and Synagogue, either each for itself, or in brotherly co-operation, muster the required moral and intellectual courage, and show the spirit of self-devotion necessary to bring about the religious reconstruction of the world in accordance with the dictates of Science and the rules of a new world-ethics? Or, will they renounce their divine birthright as the inspirers, exponents and leaders of a regenerated Social Cosmos, in favor of some new agency—let us say the University backed by a powerful religious Press?

It is time that the vast complex of questions and policies, known as the Religious Problem, be dispassionately and fearlessly put in its right perspective, for they have been woefully distorted, both by evangelical Christianity and traditional Judaism. The modern progressive Synagogue in its ideal conception is an institution which has been organized to embody concretely the religio-social concepts of Israel's great teachers, past and present. The modern Church is confronted with a similar missionary ideal. Will they grasp the opportunity of the hour?

The Old Theology at the Bar of History

Let neither Church nor Synagogue forget that they are again standing at the cross-roads. Do they intend indolently to wait until the fateful hour has struck? To quote the words with which the popular hero of the Swiss War of Liberation, William Tell, in Schiller's drama, apostrophizes the representative of reactionary Austrian autocracy:

> "Square your account with Heaven! Pray!
> Your time is up!"

Will they idle away their day of grace until modern society, the enlightened democracy of the 20th century, shall say to Church and Synagogue: "Mankind has waited in vain for the saving Word for nearly 1900 years; has looked impatiently for the final Act of Salvation to come forth, either from Mt. Zion or from the neighboring Calvary," and—hand them their Letters of Divorcement?

Rome, abetted by the aristocratic Sadducees, the High Church wing of the Jewish Vatican of the time, could kill with impunity the social reformer Jeshua ben Joseph ha-Nozri: politics, religion and economics formed an indissoluble unit in a Church-State such as Judea was, from the time of the Maccabees to the destruction of the Temple (165 B. C. to 70 A. D.). No outside agency interfered with the Judeo-Christian Church of Jerusalem which, at the beginning of its career, lived the ideal life—the life of a real brotherhood of man, such as Amos, Isaiah and the son of Miryam and Joseph of Nazareth dreamt of. Who, then, forced the bishops of the nascent Church of Christ to forsake, step by step, the tri-une gospel of Truth, Justice, and Peace which Jesus and the few of his true and faithful apostles had preached? Nobody drove the prelates of the Church, in the year 325 A. D., to the gates of *their* Canossa, that fateful Church Council of Nicaea in Asia Minor, where nearly 300 of them, in abject submission, laid the spiritual legacy of their Saviour at the feet of Constantine, the pagan imperial usurper whose hands were stained with the blood of his own kith and kin.

And now, let us turn impartially to the page of the ledger on which are listed the theological sins of omission and commission of the Synagogue. At the beginning of the third century A. D., who prevented the great Jewish Churchfather, Judah ha-Nasi, and his illustrious colleagues and successors in the Academies of Palestine, from presenting to the world the great Message of Social Justice of our Prophets, instead of compiling a code of ritualistic minutiae? The Jewish Academies of free and flourishing Babylonia, in the 5th and 6th centuries A. D., spent their time elaborating the six divisions of Judah ha-Nasi's Mishnah into as many and more of giant folio volumes, now known as the Babylonian Talmud. Who prevented these great teachers from taking up, instead, that one little Mishnaic treatise, Pirke Aboth, rounding it out into an ideal System of Jewish Ethics, and presenting it to the contemporary world as a basis for a New Religion?

Europe at that time was deep in the coils of semi-barbarism. In spite of this fact, perhaps because of it, she found herself in a very receptive mood. The European world would have welcomed such a message with an ardor similar to that with which the contemporary half-savage world of Asia and Africa greeted the Bible of Islam. It was because of the indolence of the quarreling and quibbling Churchfathers of his time, Jewish and Christian, that the shrewd camel-driver of Mecca was able, over their heads, to impose his doctrine upon a mankind which was then, as it is now, eager for a Gospel of Salvation.

And when "Christian" Europe at last awoke from its medieval nightmare, who imposed upon a bleeding world the orgies of the Borgias and the religious wars of the 16th and 17th centuries?

Was the England of John Wycliffe not far-sighted enough to grasp the meaning of the first prophetic stammerings of the master of Balliol? And why had Bohemia to wait fully 500 years until, freed at last from the Hapsburg yoke, she could begin to carry out the program of the great Czech religious reformer, John Hus? Why, in 1415, was that martyr cruelly and treacherously sent to *his* Calvary by Emperor Sigismund and the solemnly assembled Bishops and princes of Germany?

It was exactly 100 years later that Martin Luther took up the thread of his Bohemian colleague and, partly against his own will we admit, started the great Social Reform Movement in the leadership of which he was joined by *his* Karl Marxes and Ferdinand Lassalles. Why was this promising movement permitted to deteriorate into a Protestant State Christendom, and to develop finally into a House of Christ hopelessly, it seems, divided against itself?

A Jewish Appeal to the Vatican

More than 30 years ago, from the center of Catholic France, an ardent appeal was addressed to the Vatican to take the lead in the religious reconstruction of the world. It came from the great philologist and student of religion, James Darmesteter (1849-1894), the Jewish pupil of Ernest Renan and his successor in the Chair of Oriental Languages and Literatures at the Collège de France.

We quote from it the following paragraphs:

"On the day when the pulpit of the Catholic Church places in the

mouth of Christ the words of the Prophets—a bold stroke, but possible without a renunciation, since it involves only a mounting to the sources—on that day will the Church take a new lease of life, and be able to assume once more the supreme direction of human society. Although its life appears to be ebbing, the Catholic Church is still the sole organized force of the Occident, the heart whose throbs, if vivified by young blood, could make themselves felt to the ends of the earth. Even today, in a disaffected and hostile society, the moment a word of goodwill emanates from this central seat of authority, a thrill of filial expectation passes through the whole of Europe—Catholic, Protestant, infidel.

"Since there is no longer a pope-king, the papacy, stripped and become in a more striking degree the ideal and immaterial center, the intangible Rome of the great Catholic empire—the only intangible Rome, since it is the impalpable Rome—seems to feel that humanity expects an arbiter in the struggle of nations and classes. Already the Church timidly tries to raise its voice in this conflict, but the fatality of its traditions, stronger than its instincts, shuts it up in a circle of impotent and superficial formulas. The necessary revolution which would change the spirit of Christianity without changing a dogma, a rite, a priestly gesture, would also restore to Europe a center, an arbiter, a guide; would make of the Church—now an obstacle—a living force. It may be that a disastrous Schism is necessary to bring this about; perhaps the genius of a Monk Hildebrand will suffice.

"Christianity has received its formulas from the Prophets, but it has dissipated them into metaphors. Will it be able to recover their meaning? Thou art come to fulfill the Prophets; Fulfill them!

"If the Church misses its opportunity; if, in the name of an immutability which is simply a fiction of dogma contradicted by its history from the very beginning, it opposes the summons of the future with a *Non possumus*—the necessary work will be done otherwise, and with greater difficulty. The gain which the spirit of the future could extract from this admirable instrument of unity and of propaganda will be lost for the work, and the scientific sect will be called upon to assume sole charge of the world."

The French summons remained unheeded.

The present Appeal, not less ardent and not less sincere, is made by another son of the Synagogue. It is addressed from the metropolis of American Protestantism to the combined Churches of Christ. It calls on them to give up their theological quibbles—a sad legacy from the Greek ecclesiastical sophists of the 2nd and 3rd centuries, and from their successors, the medieval scholastics. Will this Appeal be crowned with success, and will the Church become a sacred unit, under the banner of Isaiah, whose gospel of social justice (St. Luke, IV, 17-22) was the corner-stone of Jesus' own apostolic career?

A Challenge to the American Synagogue

As to the Synagogue, it should, perhaps, in fairness be admitted that, from the beginning of its centralization in Europe

(9th century A. D.) down to the beginning of the 19th century, it has been powerless to take a leading part in the reconstruction of Religion on the basis of the sublime sociology of the Prophets and their scores of successors, Jew and Gentile. But who is now preventing the principal branch of the Synagogue, the American Branch, from assuming the triumphant lead in mankind's ascent to the Mountain of the Lord?

It has made a good beginning with the Ritual of Social Justice that was solemnly inaugurated in some of its Reformed Congregations on the Day of Atonement of the year 1922. This momentous Constitution for a Regenerated Mankind was drawn by a master-hand, and in the spirit of the great social reformers of all ages. But why, forsooth, was it addressed in the form of a prayer to the Lord instead of being put up squarely to the assembled House of Israel? And why was it not presented with the same impressive stage setting with which more than twenty-seven centuries ago the Book of Deuteronomy was read by King Josiah to the assembled people at Jerusalem?

"And Hilkiah, the high priest, said unto Shaphan, the scribe, I have found the Book of the Law in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it.

"And Shaphan, the scribe, showed the king, saying, Hilkiah, the priest, hath delivered me a book, and Shaphan read it before the king.

"And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

"And the king said: for great is the wrath of the Lord that is kindled against us, because our fathers have not harkened unto the words of this book, to do according unto all that which is written concerning us." (II Kings, xxii, 8-14.)

When, at last, will the Jews be able to claim their proud inheritance as "a people of priests," as "the light of the nations of the earth"? Not until the United Congregation of American Israel, in solemn convention assembled, in all of its houses of God throughout the country, shall on some Day of Atonement have solemnly sworn to the Lord that they are ready to accept with entire sincerity, in both spirit and letter, that new Ritual of Social Justice.

Meanwhile let our spiritual and communal leaders take to heart the challenges addressed to them from beyond the grave by the two great apostles of social justice: Joseph Fels and David Lubin.

CHAPTER IX

A Dreamer of the Yobel Year: Joseph Fels (1854-1914)

"And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and all of the land of Canaan fainted by reason of the famine.

"And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money to Pharaoh's house.

"And when the money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth.

"And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

"And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year.

"When that year was ended, they came unto him the second year, and said unto him, We will not hide it from my lord, how that our money is spent; my lord also hath our herds of cattle; there is not aught left in the sight of my lord, but our bodies, and our lands:

"Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate.

"And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

"And as for the people, he removed them to cities from one end of the borders of Egypt even to the other end thereof.

"Only the land of the priests bought he not; for the priests had a portion assigned them of Pharaoh, and did eat their portion which Pharaoh gave them: wherefore they sold not their lands.

"Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, there is seed for you, and ye shall sow the land.

"And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

"And they said, Thou hast saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh's servants.

"And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part; except the land of the priests only, which became not Pharaoh's." (Genesis xxxxvii, 13-26.)

Joseph of Egypt Amended

There was an American Jew, also called Joseph, who at the height of his great career began to disagree somewhat with his vice-regal namesake of Biblical fame as to the best means of solving the economic problem. He was born in Halifax County, Virginia, December 16, 1854, the son of Lazarus and Susanna Fels.

While this Joseph's only contact with royalty was a two hours' casual chat on the question of land reform with the then Crown Prince, now King Frederick VIII of Denmark, as they crossed in 1911 from Copenhagen to Hamburg together on a ferry-boat, it can truly be said that Joseph Fels kept even closer to the royal road leading to the establishment of the Kingdom of God on earth than the vice-regal Secretary of Agriculture and Finance of the King of Egypt.

Those who wish to go at length into the details of the life and work of the hero of the present sketch can consult the excellent biography written by his faithful and energetic widow* who makes it her life's constant task to execute her husband's spiritual and economic legacy.

It is enough for our purpose to say that at a very early age Joseph Fels began work in his father's soap factory, that he "grew bigger and bigger," until in 1894 he founded the now world-famous Fels-Naphtha Kingdom, and that its ever-growing revenues allowed him to realize at least some of his dreams for the redemption of his fellow-men from the greedy clutches of their exploiters.

His noble soul revolted at the very thought that this sacred earth of ours which was given by God to the children of man for their common natural heritage should have been taken away from them by Pharaohs, ancient, medieval, and modern, who dared and still dare to deny the Lord's claim "The land shall not be sold forever, *for the land is mine;* ye, however, are but strangers and sojourners with me." (Leviticus, xxv, 23.)

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* *Joseph Fels*—His Life Work. By Mary Fels. London, 1920, pp. 252, illustrated

This brief divine challenge Joseph Fels believed to be far more than a mere Bible text to be effectively used in spread-eagle oratory; he felt that it was nothing less than the most sacred axiom of the Law of Nature, that it meant woe for mankind if its legislative bodies and heads of government, challenging the Lord, continued to cling to the economic and industrial policies of the ancient royal tyrants of the Nile. For he well realized that such splendors as those which the world recently gazed upon in admiration at the tomb of Tut-ankh-amen were bought with the sweat and blood of tens of thousands of poor slaves who were driven to their work by cruel taskmasters.

If the Jew feels that he must free himself from the reproach of over-crowding certain city-trades, he can, of course, "point with pride" to the most recent statistics on Jewish agriculture. It may be appropriate at times for him to establish and further Jewish Farm Schools. It would certainly be well if the Jews of the United States, regardless of their personal attitude toward the various Zionistic issues, could be prevailed upon to transform Palestine into a garden of fruits and flowers. We can, if we will, with a similar self-satisfaction run through the whole gamut of egotistic and sentimental attempts at philanthropy. But it is quite certain that we have no right to compliment ourselves on any achievements in this field except as they are planned and accomplished in a constructive, redemptory way, with less thought of ourselves than of our neighbor whom the Law commands us to love as ourselves.

The Redemption of City Lots

This was the viewpoint of Joseph Fels, one of whose most pronounced characteristics was a deep hatred of misdirected energy. He well understood that waste of time, labor and goods lies at the bottom of much of the human misery that haunts modern society. It was with this conviction that he started the cultivation of vacant city lots, transforming them into flower beds and vegetable gardens for the benefit of the working people. He inaugurated this movement in Philadelphia where his great soap manufactory was located and carried the successful experiment to London in 1904, where he had established a branch of his business.

Thus, Joseph Fels was far from being deaf to the call "Back to the Land!" On the contrary, he was instrumental in raising it. He well understood that the ever-growing and artificial crowding of a great part of the world's population into the unhealthy atmosphere of mammoth cities must finally lead to the economic and moral ruin of mankind.

But the call "Back to the Prophets," which at that time found utterance in the extreme left wing of the Synagogue, made a still more powerful appeal to Fels' deeply imbedded Jewish conscience. Those ancient ardent patriots, with their statesman-like program of social justice spoke a language which he, the practical, far-seeing and kind-hearted business-man easily understood. In the very depths of his being he felt that some great, aggressive step must speedily be taken if society is to avoid the cosmic catastrophe which has been gradually approaching Europe and America during the 150 years since the ushering in of the Industrial Revolution.

"The Chancellor of the Exchequer of Bohemia"

Joseph Fels was goodness personified. He gave left and right and became the financier of the social dreamers, "the Chancellor of the Exchequer of Bohemia." But he soon saw that remedial charity was only an economic quack-medicine. He became convinced that the economical axiom of the Pentateuch, "for the poor shall never cease out of the land" (Deuteronomy xv, 11), true as a visualization based upon actual conditions that prevailed 2,500 years ago in the agricultural village-complexes of Palestine, should to-day be abandoned as an anti-economic principle. He deprecated the flaunting of this motto in the faces of charitably-inclined people by the managers of our philanthropic institutions. The elementary duty of the rich and well-to-do to atone for the crime and stupidity underlying the political economy of our time by doing ambulance-service in behalf of the poor victims of our commercial and industrial Juggernauts, Joseph Fels well understood. But he wished to take the "never" out of that famous Bible passage, and knew that it was necessary to do so to safeguard the very fundaments of a sane social system. He was convinced that poverty is not a God-ordained condition but

an economic cancer which, if not removed, will in time gradually destroy the whole of our social organism.

"Both Henry George and Joseph Fels," to quote the words of Mrs. Fels, "were puzzled by the confusion of the modern social order. They had both, until comparatively well on in years, wandered almost blindly ahead, independent of each other, searching, experimenting, hoping, and yet ever failing to find a real Ariadne-thread out of that vast social labyrinth. They knew that over the gateway of the world of their dream Liberty and Justice must be written. They knew there was work for them to do; and then as if by a sudden revelation there came knowledge of the way."

The Way of Damascus

Joseph Fels developed an apostolic zeal in doing his personal share in the redemption of society. He felt its tragic plight tugging at his heart-strings. It was while he was groping for a radical solution of the problem of poverty, and experimenting with different remedies, that he found his way to the side of Henry George, whose "Single Tax Theory," to use Israel Zangwill's expression,* became to him at one stroke "all the Law and the Prophets." We now see him prodigally distributing George's masterpiece "Progress and Poverty" as a missionary distributes his Bibles and tracts: "henceforth he had a creed by which to live and die, for Henry George had more than a dry, economic device to offer; he was a dynamic, emotional impulse against evil." Joseph Fels without the slightest hesitation made up his mind to devote the greater part of his time, energy and means henceforth to the propagation of this social gospel. In this American Gentile he found a true successor to the Hebrew prophets "who considered monopoly of the natural resources as a sin against the Holy Ghost."

Joseph Fels was neither a great scholar nor a brilliant writer, nor a compelling orator, but his deep devotion to a great ideal endowed him with a spiritual and moral strength which made him the equal of the great of the earth. His force and leadership were cheerfully recognized

* *The Fortnightly Review,* 1920, p. 918.

by English cabinet ministers, bishops, and members of Parliament. In Spain he was received royally, and soon found himself a world figure.

At Oxford University

He had stepped up to the Crown-Prince of Denmark with the words, "I am Joseph Fels, and I am interested in bringing the land and people together." With the same unconcern he appeared one day before the Dons of Balliol College, Oxford. The following description we owe to Miss Margaret McMillan's eloquent pen:

"The little American was the focus of all attention and interest for a moment as he came in, his face pale, with the strange pallor of the East. His manner was nervous, though rather jocular, for he was not at all unconscious of the elements of power as well as prestige in the men and women before him, as well as of the historical site. As he took off his hat, he showed a typically Jewish head, wide and rounded. Time and again that figure has appeared in gatherings at critical moments. Modern? No. The old colleges were modern now. . . . He stood in the midst of the big crowd scattered around the lawn and on the slopes, under the dark walls, the type of the wandering race that had suffered in many lands ere there was any thought of Balliol College, and had heard the law given on Sinai.

" 'My gospel is not long, it is short,' he started, 'but you can say it over a great many times without getting to the end of it. Yes, I am going to talk to you about the land—this earth you are standing on. Who does it belong to? Who made it? Who's got a right to it? That's what I am going to talk about here, that's what I am talking about all the time.'

"The students in the economic classes, fresh from their books, turn to the living page of a man's face. Did they read well? A chill wind went around the whole assembly. Very courteous and intense were Balliol men's faces. *Did they understand?* Who knows? . . .

"Now the voice gathered strength, but it was a new kind of strength. Ever more detached, it seemed yet nearer and more intimate. It took no account of the difference of those before him, still less of their feelings or relations to him. Where now was the rich man, the millionaire? Through the calm, sun-bathed space between the college walls, and over the green shaven mound, it rose and fell—the Voice as of one crying in the wilderness. 'Begin your work by an act of justice—the simplest justice. Give back the earth to your brother. Then your light shall come forth like the morning.' Ah! here was the Jew again touching the perfect chord. He had *touched* it. The new John the Baptist was here. With passionate faith, in perfect self-surrender, in quiet acceptance of all labor and loss and all suffering, and with a hope that bore up the soul to fair and cloudless heights, it beat against every

heart. And when the speaker ended at last—falling back into his rôle of diffident, half-jocular millionaire-philanthropist, as suddenly as a bird falls into its nest on earth—there was deep silence for a moment, a silence far more charged with meaning than was the so-called debate that followed."

But why continue sketching in our or others' words the life-program of a man whose spiritual biography we have in his own handwriting?

Joseph Fels' Credo

Here is the Credo of Joseph Fels as outlined by him in his answer to the President of a Christian Theological Seminary who had asked him for a contribution to his institution:

1—Replying to your communication, I am at a loss to know where you have read of my "acts of charity and philanthropy." I am not a philanthropist and give nothing to charity.

When you say that I am not of your "faith," I suppose you mean of your creed. Let me state my faith and we can see wherein we differ.

I believe in the Fatherhood of God and therefore in the Brotherhood of Man. By "Man" I mean all men. So far I suppose we agree.

I believe that the Creator freely gave the earth to all of His children that all may have equal rights to its use. Do you agree to that?

I believe that the injunction, "in the sweat of thy brow shalt thou eat thy bread" necessarily implies "Thou shalt not eat bread in the sweat of thy brother's brow." Do you agree?

2—I believe it is blasphemous to assert or insinuate that God has condemned some of His children to hopeless poverty and to the crimes, want and misery resulting therefrom and has at the same time awarded to others lives of ease and luxury without labor. Do you agree?

3—Where men congregate in organized society, land has a value apart from the value of things produced by labor; as population and industry increase, the value of land increases, but the value of labor products does not. That increase in land value is community-made value. Inasmuch as your power to labor is a gift of God, all the wealth produced by your labor is yours, and no man nor collection of men has a right to take any of it from you. Do you agree to that?

I believe the community-made value of land belongs to the community just as the wealth produced by you belongs to you. Do you agree to that?

4—Using a concrete illustration: I own in the city of Philadelphia 11½ acres of land for which I paid $32,500 a few years ago. On account of increase of population and industry in Philadelphia, that land is now worth about $125,000. I have expended no labor or

money upon it. So I have done nothing to cause that increase of $92,500 in a few years. My fellow-citizens in Philadelphia created it and I believe it therefore belongs to them, not to me. I believe that the man-made law which gives me and other landlords values we have not created is a violation of Divine Law. I believe that Justice demands that these community-made values be taken by the community for common purposes instead of taxing enterprise and industry. Do you agree?

5—That is my creed, my faith, my religion. Do you teach that or anything like it, in your theological school? If not, why not? I have a right to ask since you have asked me for money.

6—I am using all the money I have to teach my creed, my faith, my religion as best I can. I am using it as best I know how to abolish the Hell of civilization, which is want and fear of want. I am using it to bring in the will of our Father, to establish the Brotherhood of Man by giving each of my brothers an equal opportunity to have and use the gifts of our Father.

7—If my religion is true, if it accords with the basic principles of morality taught by Jesus, how is it possible for your school to teach Christianity when it ignores the science of government? Or, is your school so different from other theological schools that it does teach the fundamental moral principles upon which men associate themselves in organized government?

8—It is in our system of taxation that we find the most emphatic denial of the Fatherhood of God and the Brotherhood of Man, because, first, in order to meet our common needs we take from individuals what does not belong to us in common; second, we permit individuals to take for themselves what does not belong to us in common; and thus, third, under the pretext of taxation for public purposes we have established a system that permits some men to tax other men for private profit.

Does not that violate the natural, the Divine Law? Does it not surely beget wolfish greed on the one hand, and gaunt poverty on the other? Does it not surely breed millionaires on one end of the social scale, and tramps on the other? Has it not brought into civilization a hell of which the savage can have no conception? Could any better system be devised for convincing men that God is the father of a few and the step-father of the many? Is not that destructive of the sentiment of brotherhood? With such a condition, how is it possible for men in masses to obey God's commandment "that ye love one another"? What could more surely thrust men apart, what could more surely divide them into warring classes?

9—You say that you need money to train young men and fit them "to carry the word to the heathen of foreign lands and thus be instrumental in dispelling the darkness that reigns among millions of our brethren in other lands." That is a noble purpose. But what message would your school give to these young men to take to the benighted brethren that would stand a fire of questions from an intelligent heathen? Suppose, for example, your school sends to some pagan country an intelligent young man who delivers his message; and suppose an intelligent man in the audience asks these questions:

"You come from America, where your religion has been taught for about 400 years, where every small village has one of your churches, and the great cities have scores upon scores. Do all the people attend these churches? Do your countrymen generally practice what you preach to us? Does even a considerable minority practice it? Are your laws consistent with or contrary to the religion you preach to us? Are your cities clean morally in proportion to the number of churches they contain? Do your courts administer justice impartially between man and man, between rich and poor? Is it as easy for a poor man as for a rich one to get his rights in your courts?

"You have great and powerful millionaires. How did they get their money? Have they more influence than the poor in your churches and in your Congress, your legislatures and courts? Do they, in dealing with their employees, observe the moral law that "the laborer is worthy of his hire"? Do they treat their hired laborers as brothers? Do they put children to work who ought to be at play or at school?

"After four centuries of teaching and preaching your religion in your country, has crime disappeared or diminished, have you less use for jails, are fewer and fewer of your people driven into mad-houses, and have suicides decreased? Is there a larger proportion of crime among Jews and infidels than among those who profess the Christian religion?"

10—What answers would your missionary return to these questions? How would you answer them?

I do not attack Christianity. The foregoing questions are not intended as criticism of the great moral code underlying Christianity, but as a criticism of the men who preach but do not practice that code. You may accuse me of "unbelief," but that is no answer. If you have any criticism to make of me or any accusation to bring against me, answer the questions first. Give me straight answers, and I will give straight answers to any questions you may put to me. My contention is that the code of morals taught by Jesus is a code of justice, of right living and right doing; that the simple code of morals taught to the fishermen of Galilee by the Carpenter of Nazareth is all-embracing and all-sufficient for our social life.

I shall be glad to contribute to your theological school or to any other that gets down to the bed-rock of that social and moral code, accepts it in its fullness, and trains its students to teach and preach it regardless of the raiment, the bank-accounts, the social standing or political position of the persons in the pews."

We may, if we will, read this Credo of Joseph Fels with a sorrowful smile as wiseacres in Spain laughed at Christopher Columbus and in Rome at Copernicus and Luther. We may not believe that the single tax is a remedy for all the abuses and wrongs to which the author refers, but the superior pity of the hard-headed and the hard-hearted will not convince the sympathetic reader that here was not a real

prophet, a man who hated iniquity and loved righteousness.

Joseph Fels soon became impatient of the pettiness, hypocrisy, and stupidity of the pampered 400 and their servile followers and lackeys. He was a challenging figure, a rugged genius of ardent apostleship. He was made of the stuff of which Amos and John the Baptist, St. Simon and Ferdinand Lassalle were made. He was a man of God although not a churchman or communal worker in the accepted sense of the term. He was a true believer in the community of human interests and in the brotherhood of all the children of man. He was convinced that God's inspiration did not stop either at Sinai or at the Mount of Olives, but that it still speaks through the minds of the independent thinker, the genial poet, and the artist, and through all who are eager to solve the riddle of the Sphinx.

At the Golden Jubilee Convention of the Union of American Hebrew Congregations

The Mosaic Yobel Year was probably never carried into effect, being condemned to remain a noble ideal, as was Plato's vision of a model republic. This circumstance may not have been known either to Henry George or to his ardent Hebrew fellow-apostle, both of whom were fully conscious of the Jewish ancestry of social justice. That prototype of a Sabbath Year which should periodically re-establish the economic equilibrium of society was yet the fountain-head of the single tax program of Henry George and Joseph Fels.

"We are living in an age that seems exactly to fit the description of conditions laid down in the Bible, calling for a Jubilee. Consciously or unconsciously, willingly or unwillingly, corruptions and injustices and inequalities creep into the social fabric. The Jubilee is the time of the social and communal inventory. It is the moral stock-taking of the nation. It is the period of social reconstruction.

"Would God, who is the original provider and dispenser, who is the Father of us all, maintain the social arrangements under which we live?

"Would the sight of these great disparities and inequalities be pleasing to God—of power so great in the hands of the few that they become confused and corrupted thereby, and, on the other hand, of the impotence so general as

to rob millions of people of every shred of hope? I say, would such a condition be pleasing in the sight of the God of righteousness and justice?

"The word *Yobel* contains the ringing answer to this perplexing question" . . . .

"Shall the Jew who claims to be the witness to the living God and the custodian of the moral law, not have heart and courage enough to look at the social world of to-day and ask whether it is just or not?

. . . . "It is our duty to throw off the shackles of conformity, of exacting arrangements forged by our own ease and comfort and interest, and to go forth as champions of truth in behalf of a better world. In brief, the Yobel idea is identical with the acceptance of the "Kingdom of God," of the task to advance the advent of an ideal society which our prophets conceived as a divine reign where "justice flows as water and righteousness as a mighty stream." In this spirit would I celebrate this day and mark it as a turning-point in the history of American Judaism."

* * *

Who spoke these words and on what occasion were they uttered? They are the burden of a splendid message which was delivered to the 2,500 delegates at the Golden Jubilee Convention of the Union of American Hebrew Congregations. The speaker was Dr. S. H. Goldenson, Rabbi of the leading Reform Congregation of Pittsburgh. The occasion was the solemn banquet which took place at the Hotel Astor, New York, January 24, 1923, under the chairmanship of the illustrious merchant, historian, and statesman, Oscar S. Straus.

The spirit of Joseph Fels hovered over the assembly. His life-task was here taken up by one of the spiritual leaders of American Israel. It will be the duty, first, of the progressive wing of the American Synagogue to follow in the footsteps of Pittsburgh where, forty years ago, its prophetic platform was formulated. The latter imposes the sacred duty upon the whole of Israel not to rest until the crime of poverty has been erased from the Statute Book of Man. How many, even among the students of the sacred language, know that there is no word in Hebrew for "beggar"? This fact seems to indicate that the lowest grade of abasement to which a very respectable minority

of the world's population is still subjected, 1900 years after Jesus preached his message of justice and love, was repugnant to the very soul of the ancient Hebrew.

The revelation on Sinai, as the ancient rabbis say, was given only *after* the delivery of Israel from the misery and slavery of Egypt. It is easy for the well-to-do communal worker to talk glibly of the necessity and sentimental beauty of a religious revival, but it is difficult to be religious on an empty stomach.

In brief: Dr. Goldenson has shown the way. It is now up to his rabbinical colleagues to proclaim untiringly the prophetic gospel of social justice, hewing to the line, unmindful of the direction in which the chips may fall. It is both their obligation and the laymen's to make of every single congregation a missionary center for the realization of the principal plank in the platforms of Amos and Isaiah.

Death of Joseph Fels

Joseph Fels died in Philadelphia, February 22, 1914.

He was an idealist who identified himself absolutely with his life-work. He was a romanticist, not of the past, but of the future. We cannot better end this short psychobiographical sketch of Joseph Fels than by quoting the last words devoted by Mrs. Fels to the memory of her great and noble husband:

"He fought splendidly against the enervation caused by the fever and talked much of his plans and hopes. On the twenty-first he seemed much better. But as the night progressed he grew rapidly worse, and it was obvious that his strength was nearly exhausted. It was his will alone that kept him alive. As I look back at the parting it is impressed upon me that, eager as he was to press forward the work, he had come to feel that maybe his going might prove more helpful to the cause he had so deeply at heart; that perhaps his death would be a gift of life to the movement. Then he could face it fearlessly and gladly. Just as the first gleam of the sun heralded the day he passed. It seemed right and splendid that he should go thus, fronting the dawn."

CHAPTER X

The Peasants' Apostle: David Lubin (1849-1920)

The poor Jewish immigrant boy from Russian Poland, David Lubin, hailed by the King of Italy in a memorable state document as the creator of the International Institute of Agriculture! The delegates of forty nations in attendance through his initiative in the Rome of the Caesars and the Popes at the inaugural session of a Parliament for the promotion of economic justice which was frankly based on the platform of the Hebrew prophets! Does this not prove that the world is as ready today as in the time when Jesus walked the earth to listen to the voice of a Jew provided he has vision, devotion, and courage?

David Lubin, the dry goods merchant of California, fought almost single-handed decade after decade against the inertia of the masses, against the stupidity and red tape of the bureaucracies of the world, against the shameless cupidity of the exploiters of the people. In this fight he sacrificed his health and the greater part of his fortune. But he left to the world, and especially to the Jew, a shining example of the sheer invincible power of true idealism and of selfless devotion to a great and sacred cause.

David Lubin has added a bright page to the annals of American initiative. But he has done more. Through his noble achievement, through his great contribution to the progress of mankind, he has written his name in letters of gold upon the pages of the history of the Jew. He has shown that the Jewish aristocracy of the spirit is today, as it was in the time of Jeremiah, John the Baptist and Jesus of Nazareth, eager to give its best, to pour out its very life-blood in the service of mankind. *His life seems to show that if the Jewish people only had the proper leaders, they could even here and now be induced to enter in earnest upon a glorious career as the world's missionaries of social and international justice.*

But the Jew, and the American Jew in particular, have a

right to ask that they be given an opportunity to render the service to which they are historically committed. The Christian world must show the will and courage to unmask the Ku-Klux fiends, the American successors of those evil spirits who under diverse shapes and names in the various countries of the ancient world for fully 1,500 years have carried on their criminal, open and underground, anti-Jewish campaign of calumny and hatred.

Two Latter-Day Prophets

David Lubin, like his contemporary and friend, Joseph Fels, was a bond-slave of Jewish idealism. He penetrated to the very core of prophetic Judaism. These two men of business, the one emerging from his soap factory and the other from his overall counter, have shown themselves worthy successors in the line of Amos, Isaiah and Micah because of the prophetic fire that burned in their souls. They have abundantly earned their places in the Hall of Fame which we have decided to dedicate to the great social reformers of all ages, and of which this book represents but the portico.

Neither of the two was a professional student of the philosophy of law; neither of them had pored in his youth over text-books of sociology and psychology. But both had grasped the fundamental truth that underlies the modern science of man; both were fully convinced that every human being as an integral and legitimate member of God's family has a right to be a free agent. But both also saw deeply enough to perceive that a necessary corollary to that liberty was the secure possession and enjoyment of the full fruits of one's honest personal endeavors.

Both Lubin and Fels understood certain great facts of history. They knew that whenever in the past the people had cried out against the injustice that strangles body and mind, the tyrants of the ages, whether in ancient Mesopotamia or Egypt, in Rome or the France of Louis XIV., either tightened the chains of slavery or, if they felt the pressure from below too threatening, threw to the masses in cruel mockery a sort of sham democracy, a kind of pseudo-sovereignty. They saw that the soulless trust magnates of today are true successors to those tyrants, and they revolted at the melancholy thought.

Both Fels and Lubin with prophetic vision and enthusiasm devoted themselves to the establishment throughout the world of social and economic justice. They believed this to be necessary to dignified human existence. They saw that this was the thing for which men in all lands and all ages had really longed and striven.

Lubin lived long enough to witness the collapse of the politico-economic tomfoolery of the ages. He passed through the experiences of the world war and the initial stages of Bolshevism. During his later days he had become a close student of the economic conditions of ancient Europe and of the new world. With his penetrating mind he soon came to the conclusion that unless the body social of Western civilization submits to a drastic operation, it will continue to tread the vicious circle from military autocracy to mob rule. He saw that the historic lesson—Louis XIV., the French Terror, Napoleon—will have to be gone through again and again until either the prophetic code of social and international justice prevails or mankind perishes in a welter of mud and blood.

An Ideal Model for the Jewish Youth

After these preliminary observations, let us acquaint ourselves with the life and work of David Lubin. He was the classic embodiment of Jewish idealism. He was a worthy model, if ever there was one, for the emulation of the Jewish youth to which this study is particularly addressed. For it is the fifteen thousand Jewish boys and girls in our colleges and the many thousand members of our Young Men's and Young Women's Hebrew Associations who will, in days to come, be called upon to write the next chapter or two in the history of the Jew.

Roscoe Thayer, in his prefatory Reminiscence to Olivia R. Agresti's monumental biography of David Lubin, told of his first meeting in Rome with this Californian Apostle of the Peasants. It was at a gathering of political and literary notables. He described it as follows:

"I was at once impressed by him. He was a man of medium size, well built and with a remarkable head. He seemed to say things of special pertinence to me, and I found myself listening to his remarks when they casually emerged above the general hum.

"It was at the end of 1904, and he had just had an interview with the King of Italy who had promised to back up his Interna-

tional Institute of Agriculture. No wonder that he was overjoyed by the certainty that his project was at last to be given an open free trial.

"I recall especially one evening when he invited me to dine with him at the old-fashioned hotel where he had rooms. I never will forget the infection (if I may use the word) of his language. Afterwards when I tried to remember what he said, I realized that not merely the words themselves, but the tone of the voice and the emphasis combined to produce the total impression. All the other diners had finished and gone, before we bade each other good night, and I walked up the hill to my hotel, feeling strangely exhilarated, and fully persuaded that I had been listening for two hours to a Minor Hebrew Prophet.

"Lubin had the great gift of simplification. Political Economy, which was the basis of his argument, became suddenly the most real and living of subjects, and you saw at a glance the moral aspect of each situation. The bushels of corn, the quintels of vegetables, the gallons of wine, or oil, which he registered and discussed, ceased to be material, dead things, and stood out as vital human parts of the life of the people on a lower plane. It was because he saw the moral foundation of life that he foresaw the inestimable benefit that might come to mankind from his Agricultural Institute.

"Many years later, I saw that Lubin was to lecture before a students' club at Harvard, and I went down to hear him. He was much older—nearly seventy, if I remember the date aright—and much hampered by heart-disease. But he spoke with his old-time urgency and clearness. I felt that the young men who listened to him did not quite understand him. Perhaps it will require another half-century to raise up the Idealists for whom he looked.

"To sum it up: David Lubin can justly be called one of the distinctive great men of his age—one of the Light-Bringers of the world."

Is not the parallelism between the enthusiastic apostle of Single Tax Reform and the founder of the International Institute of Agriculture remarkable indeed? The soap merchant from Philadelphia outlining his message of economic justice to the Crown Prince of Denmark, and, later, lecturing at old Balliol College, Oxford; the dry goods merchant from Sacramento laying his plan of agricultural salvation before the King of Italy, and rounding up his missionary activity with a lecture at Harvard?

Lubin's Letter to Gifford Pinchot

The reader may remember the words both humble and proud which were addressed by the Shepherd of Tekoa to the court chaplain of Beth-el (see page 40). The famous

harangue of Amos is re-echoed in gist and tone in a letter written by Lubin in September, 1908, to Gifford Pinchot, now Governor of Pennsylvania. It was an attempt by the Farmers' Attorney to interest in his life work a member of the Roosevelt Administration, the intimate friend and trusted counsellor of the President of the United States:

". . . I think that you follow me. But, human-like, you want to know my motive before you can trust me. Well, my motive is not salary, not a medal, nor social scintillations, nor is it to be a Count of Sacramento. I wish to serve dear old Uncle Sam, and you laugh!

"But there is a higher service still, and that is for the United States of the World. And I am happy to be an humble soldier, a private in this Army. Do you understand? And when one is in such dead earnest, the Almighty does not mind that he is an ordinary scrub and no educated diplomat. That same Almighty makes him a *persona gratissima* just everywhere; because this is His great fun in His Divine Comedy. And this is the reason that He took common scrubs for His prophets and His great workers. And 'who shall say Him nay?'. . ."

On Lubin's mind and heart the word "Righteousness" was as deeply engraved as it was on the consciousness of Amos and Isaiah. He dreamt of and indefatigably worked for the ultimate realization of a Commonwealth of Nations. He strove to build this on the twin pillars of International Peace and Economic Justice. He was no apocalyptic dreamer but, in the noblest sense of the word, a constructive revolutionist.

To paraphrase his own parable—he loved this manner of expression so dear to the writers of the Old and New Testaments—"as well as the flag symbolizes national liberty, the dollar sign is the symbol of the liberty of the individual, and whoever unduly curtails the number of units due to the worker or curtails its purchasing power, curtails the rights of the citizen." Lubin felt that such a one commits *lèse majesté nationale,* and, together with the defaulter, thief, and robber, deserves to go to jail arm in arm with the pharisaic attorney who, through his juristic quibblings, tries to confuse the ends of justice.

Lubin's Origins

As the overwhelming majority of the world's big men generally do, Lubin came of humble folk and grew up in

humble surroundings. The youngest of six children, he was born June 1, 1849, in the village of Kladowa, not very far from Cracow, the old capital of Poland. The father died during David's infancy.

When David was four days old his mother sat up in bed to bless the two Sabbath candles. As she did so, the wick of one flew off and fell on the cheek of the infant who nestled by her side. It made a deep burn which left its scar on him till his dying day. The baby wailed with pain and the distressed mother wept bitterly. Shortly afterwards her husband came home from the synagogue bringing with him, as he was wont, a poor scholar and stranger in that township to share with the family the Sabbath meal.

They found the poor woman still in tears and learned from her what had happened. "Here is clear cause for rejoicing," said the stranger, "not for weeping. For is it not a sign? Marked by the Sabbath candle, the child is set apart by the Lord for His service. This child shall be named after David the King, and he shall grow up a mighty man in Israel; for the Lord hath dedicated him into His service."

In later years Lubin would occasionally relate this tale, which, as a child, he had learned from his mother's lips and in which she firmly believed. And he would add that, free as he believed himself to be from superstition, this omen had given direction to his whole life.

David was still an infant when his mother, who, after the death of her husband, had married again, decided to emigrate with her second husband, Solomon Weinstock. The family had lived through the horrors of a pogróm when the mother had crouched in a cellar trembling for her babies while the drunken, infuriated mob was pillaging and killing outside.

The family's first stopping place was in London, where their second son, Harry Weinstock, was born, September, 1854. He was destined to become the business partner and life-long associate in public work of his half-brother David, and is known in the literary world as author of an excellent book on "Jesus the Jew." His tragic death which occurred in 1922 is still fresh in the remembrance of his numerous friends and admirers.

David's parents landed in New York in 1855 after a residence of two years in England. Here the boy grew up, bold, fearless, impulsive and an insatiable reader. His mother, an energetic and pious woman of the old school, to her last days exerted a powerful influence over her son.

A Civil War Volunteer at Twelve

When the Civil War broke out the recruiting stations that had been opened throughout the city were a temptation to David which finally he was unable to resist. In spite of his mother's threats of dire punishment, he one day answered the call and was taken by the recruiting sergeant before the officer in charge of the district. But on account of his all too boyish appearance and to his great dismay he was sent back to his mother.

Shortly after this venture the youth entered a jewelry shop in Attleboro, Massachusetts. In 1865 he took up the wanderer's staff and the inseparable violin, to whose accompaniment he used to hum old Hebrew and Yiddish songs, and finally reached San Francisco, where for some months he worked at his old trade of jeweler.

In 1868 David visited Los Angeles, then a small village surrounded by desert country. After a short stay here he followed the trail of the new Argonauts of the West into Arizona seeking for gold. But all he got out of his years of tramping through the deserts and vast territories of this region was the inspiration and plan for his great life-work which gradually shaped itself in his mind as he thought back to the wanderings of his ancestors in the Peninsula of Sinai—this and his physical development into a robust man, broad-shouldered and muscular. If we add to the physical description and the traits of character already alluded to, an abundant crop of jet-black hair, bushy eyebrows overshadowing a pair of deep-set, keen, yet kindly gray eyes, the large mouth of the born orator, a powerful fighter's jaw and an obstinate chin, we have before us a complete picture of the doughty champion of the farmers' cause who fearlessly stepped before the mighty of this earth as the originator and interpreter of a new economic gospel.

A Hebrew Song and the Anti-Semitic Bully in an Arizona Camp

The story of the following incident is taken bodily from Mrs. Agresti's charming pages since it had a lasting influence on Lubin's later psychology:

"One day, as he was working with the others, Lubin started singing to himself, and the melody and words which came to his lips were those of one of the old Hebrew songs of his childhood. One of his mates, a rough, quarrelsome fellow, suddenly asked him what he was singing. Lubin explained that it was a song he had learned as a child.

"'But what lingo is that?' persisted the other.

"'Oh, that is Hebrew,' replied Lubin.

"The fellow stopped in his work and stared at him in astonishment. 'Why, you don't mean to say that you're a damned Jew, do you?'

"It ended in a fight, and the man, who was something of a bully, got the worst of it, and when the matter came to the ears of Captain Kirby he advised the fellow to make himself scarce.

"In Lubin resentment at the silly insult died out with the fight; but not so the train of thought to which it had given rise. It brought back to him his childhood days and the precepts and traditions his mother had taught him, all of which had receded somewhat into the background during the years that he had been living and working in a purely American environment. If Judaism was what his mother taught, why this hatred? Why 'damned Jew'? And there grew in him a desire and a determination to master the inner meaning of the history of the people to which he belonged. The conviction instilled into him by his mother that the day would come when in answer to a special call it would be his privilege to serve that people, recurred to him and he longed to do so.

"But with this desire came the realization of the limitations of his education. He felt that there was something behind the ritual of the synagogue which he failed to get at, which those who had hitherto taught him could not teach. Instinctively he felt that religion, as commonly practised, was but the shadow of a substance at which he guessed but knew not. There was something beyond the ceremonies and symbols, however poetic; something deeper and loftier than the words, however solemn, chanted amid the blare of the ram's horn on the day of Kippur. He now felt—he knew—that this something was the essential. He formed the resolve to fathom the inner essence of religion; to get at the heart of it."

The Jewish Intelligenzia and the Synagogue

And here let us pause for a few moments while we broaden and deepen the train of thoughts started by the genial Italian interpreter of David Lubin's life-work.

How is it that so many original thinkers and social reformers among the Jews have kept aloof from the established forms of Jewish worship that in ancient times centered in the Temple of Jerusalem and in our time are symbolized by the Synagogue? Of how many has this been true, from Amos to Ferdinand Lassalle, Walter Rathenau and Samuel Gompers, from Isaiah to Spinoza, Fels and Lubin? Has the time not come for our religious and communal leaders to wake up to the dangers that lurk in the wake of this apathy of the Jewish intelligenzia and which grows from year to year?

It is useless to continue to play at the old silly ostrich policy. It must be humiliating for a rabbi and *Rosh ha-Kahal* to have to preach to and watch over half-empty benches from Sabbath to Sabbath until the annual Yobel-release is sounded in the month of June when, to use the slang of the inner synagogal circles, Jahveh is sent on his three-monthly vacation. Why not have the courage and confess the whole naked truth first to ourselves and then proclaim it from the housetops?

In their present forms, our synagogal worship and our communal organization have lost their attraction for nine-tenths of the Jewish community. Indifference has gone so far that quite recently the president of a large and wealthy congregation in the metropolis of American Jewry has publicly and in the presence of the blushing rabbi, begged the members of the congregation to encourage their spiritual leader by more regular attendance at the synagogue!

In the presence of such pathological symptoms, does not the summoning of a council of competent and honest religious biologists and psychologists become an elementary duty for those who are responsible for a healthy growth of Jewish communal life? From the Babylonian Exile (586 B. C.) to the burning of Jerusalem by Titus (70 A. D.) the upper classes of the Diaspora confined the manifestations of their religious life to a casual sentimental pilgrimage to the re-built Temple and the giving of a few shekels for its up-keep. Do we intend to wait for an incisive reform until even the faithful remnant of contemporary Israel, the Affiliated One-Tenth of the Jewish population, assumes the same attitude towards the modern Temple?

But let us take up again the thread of Lubin's life as he

worked tirelessly year after year at his self-imposed mission. It was his life task to deliver the simple-minded from the clutches of the astute, to save the weak from the claws of the strong, to the end that those who toil shall not suffer want in the midst of abundance, nor be forced to choose between starvation and humiliating dependence on private charity.

The Jews, a Missionary People

After the Arizona venture, Lubin longed once more for the East, for his old mother in New York, and his boyhood associations there. So homeward he started with a few small bags of gold dust that his Indian friends had given him and accompanied by the inseparable fiddle. He stopped in Chicago, where, in the great fire of October, 1871, he lost even his gold dust. Unlike Father Jacob, David Lubin retraversed *his* Jordan as poor as he had crossed it.

A couple of years after these events, Lubin paid a visit to Poland, probably revisiting his old home-town of Kladowa. He was particularly impressed during his trip with the wealth of Jewish energy going to waste in these hundreds of crowded and struggling Jewish communities. By a cruel and bigot despotism, their members were confined in sterile channels of activity whence only now and then an individual escaped to offer his personal contribution to the progress of mankind. Collective activity as members of a "missionary people" was quite impossible.

This thought of the Jewish people as Jehovah's servant of mankind was the mainspring of Lubin's whole career and took hold of him more strongly than ever during these months when he was living again the life of his ancestors and his own boyhood years. It was a thought which never left him and to which he gave eloquent expression hardly two years before his death in a remarkable letter addressed to Louis D. Brandeis, Associate Justice of the Supreme Court of the United States (March 20, 1918):

"Now that science and a progressive theology have vindicated the monotheistic doctrine of which Israel was the main originator and messenger in the lands of Western Civilization, his religious mission having, thus, come to an honorable termination, it has

become the privilege of the modern Jew, if he so wishes, to fight with the same tenacity and, let us hope, with the same final success, for the second and third planks in the tri-une platform of the Hebrew Prophets, i. e., for social and international justice—unless he either prefers patiently to wait until even his tough national fibre has been worn out by the natural ravages of Time, or he declares his historic task at an end, retaking unobtrusively his place in the rank and file of mankind."

In Palestine

In 1884 Lubin was reminded by his mother, then over seventy years of age, of an early promise he had made her that he would take her to the Holy Land, her beloved *Eretz Yisroel,* if ever he could afford it. In the meantime, the poor Polish immigrant boy of yore had become a prosperous and widely respected dry goods merchant in Sacramento, where he had opened a pulpit of social justice in his own store by inaugurating the fixed-price principle which had soon to be taken up by his competitors in his home town and which later spread through California and finally throughout the United States.

"So, son and mother started off together. To the old lady the journey was a pilgrimage, the fulfillment of the pious aspirations of a lifetime. It was to mark a turning point in her son's career.

"I had a sweet old time, I can assure you," he would say, when growing reminiscent of that expedition. "My mother would touch no food that was not strictly 'kosher,' and I had to see that she got it. We travelled in the Pullman palace cars across America, and when the appointed hours came round, the old lady, totally indifferent to comment or surprise on the part of outsiders where matters of religion were at stake, would go through with her devotions, and if I betrayed any uneasiness lest this should make us too conspicuous, she would give me a sharp retort expressive of contempt for all respectors of persons: 'I am not ashamed of my religion.'

"Landing at Jaffa, the old lady, on stepping on shore, fell on her knees and kissed the sacred soil with passionate devotion."

Here, in the historic homeland of his ancestors, "he began to perceive the esoteric meaning of the long-familiar, Biblical tales. The religious theme instilled into him by his mother in the impressionable years of early childhood stirred within him. He realized, as never before, the tragedy of his race and the responsibility of belonging, as he believed, to a Messianic people sent forth to be a blessing to all the nations of the earth."

The International Institute of Agriculture

It was on this Palestinian trip that Lubin finally formulated the idea of his life work, which was the creation of an international clearing house for the agricultural interests of the world, along the lines of the already extant International Chambers of Commerce and International Federations of Labor. He first gave expression to that thought at the International Congress of Agriculture which was held at Budapest.

As a step toward becoming a practical farmer, Lubin bought land in California which he planted to orchards (1885-1893). During this period he studied the agricultural problem from the bottom up. He also did yeoman work in behalf of his new trade-brethren, protecting them against their shrewd and powerful exploiters—the greedy trust magnates, the politicians, and the rapacious middle-men.

The purpose of the sketches in this volume is less to give biography than to present the Gospel of Social and International Justice as reflected in the lives of prominent social reformers, past and present. We shall, therefore, conclude this bird's-eye view of the career of David Lubin, rich as it is in interludes of absorbing interest, by laying our main stress on those utterances and episodes of his life which are more directly concerned with the principal theme of our work.

Lubin was deeply interested in Palestine, its past and future, as every Jew worth his salt is or should be. *He saw, therefore, in the Balfour Declaration not only an opportunity for the physical reconstruction of a wasted piece of land but also, and chiefly so, the Magna Charta for the world missionary possibilities of Israel. He had visions of a new Messianic Movement to be ushered in by the Jew with Zion as its eventual spiritual center.*

A Letter to Max Nordau

In a remarkable letter written to Max Nordau as far back as 1909, we find the following passages:

. . . "And so the issue is squarely before us: either Israel is the stammerer, the Lord's stammerer, with a mission to the nations; a mission which renders him the Servant of the Nations for the uplifting of all the peoples of the world, and for all time; or he has no such mission.

"If he has no such mission, he is an impostor, or, he is living under a delusion, and the quicker he assimilates and becomes merged with the nations, the quicker he loses his identity as Israel, the quicker will it be possible for him to become a nation—you may say a renegade nation.

. . . "And besides this tribe there is the deep great Valley of Dry Bones, and Israel slumbers in the Valley, and he calls it peaceful rest; but it is not Peace nor Rest; it is Rust and Death. *And is not the time here for the voice that shall awaken, the voice that shall animate, the voice that shall inspire, the voice that shall indicate that the time is at hand for action, for service?"*

During his journey to Palestine, Lubin had met Mr. Nissim Behar, now living in New York but then Principal of the Alliance Israélite Universelle School in Jerusalem. In the summer of that same year 1909, Lubin wrote to him as follows:

"Let us not forget that the life-work of our people, of Yisroel, has just about got into shape, for we may safely say that, if we are to take the word of the prophets seriously, our work in the past is but the prelude to what we have still to accomplish.

"To prepare us for this great work, Providence, if I may use this parable, has placed us in a comatose condition for nearly twenty centuries, and we are just about beginning to awaken from our long sleep.

"Do not let our young men and women get fooled by the so-called level-headed, practical people, the people that boast of their level-headedness. Such men are, as a rule, practical humbugs. In brief: *let there be but one Jew with the proper spirit; let him go forth to do the work which it is Israel's mission to do, and the work will have been started for good."*

The next excerpt is from a letter, written June, 1912, to Rev. Dr. H. G. Enelow, Rabbi of Temple Emanuel, New York:

"It may take fifty years more, a hundred years more for Israel's task to be accomplished: accomplished it will be some day; some day when 'Thy will be done on earth as it is in heaven,' when there will be a 'just weight and a just measure'; when there will be collective righteousness, the righteousness of the city, the righteousness of the State, the righteousness of the Nation, and righteousness among the Nations as well as righteousness practised by the individual. *This is the mission of Israel, and in this field no one has even attempted to usurp his place; no one will usurp it; it belongs of right to Israel."*

The Letter of the King of Italy

We are now anxious to present at last to the reader the historic document which marks the acme of the career of

our hero, the Hebrew apostle to the farmers of the world. We therefore skip the long and dramatic struggle that led up to David Lubin's audience with King Victor Emanuel, an audience that was skillfully and successfully engineered by the former Italian Premier, Luigi Luzzatti, himself the scion of an illustrious Jewish family.

To His Excellency, Cav. Giovanni Giolitti,
President of the Council of Ministers,
Rome, Italy.

Dear President:

A citizen of the United States, Mr. David Lubin, explained to me with that warmth which comes from a sincere conviction, an idea which seemed to me practical and valuable and which, for that reason, I recommend to the attention of my Government.

The agricultural classes, generally the most numerous, and who exert everywhere a great influence on the destiny of nations, live disunited and dispersed, and are consequently unable to provide for the improvement and rational distribution of the various forms of agricultural produce and to safeguard their own interests on the markets which, in the case of agriculture, are becoming every day more international.

For this reason an international institution, absolutely unpolitical in its aims, which would have before it information on the conditions of agriculture in the different countries of the world, which would notify periodically the quantity and quality of the crops in hand, so as to facilitate their production and render less costly and more rapid the trade in same, and facilitate the attainment of a more favorable settlement of prices, would be most highly beneficial.

This institution acting in unison with the various national associations already constituted for similar purposes, would also furnish reliable information as to the demand and supply of agricultural labor in various parts of the world, providing emigrants with a safe and useful guide; it would promote

those agreements necessary for collective defence against diseases of plants and live-stock which cannot be successfully fought by means of partial action; and lastly it would exercise a timely influence on the development of societies for rural co-operation, for agricultural insurance, and for agrarian credit.

Such an institution, which would be an instrument of solidarity for all the components of the agricultural classes, and which would consequently be a powerful influence for peace, would be capable of many beneficial developments. Rome would be a worthy and propitious seat, and there the representatives of the various States adhering to the project, and the representatives of the principal associations of the parties interested, should meet, so that the authority of the various Governments and the free energies of the tillers of the soil may work harmoniously together.

I have faith that the nobility of the end in view will enable the difficulties of the undertaking to be overcome, and in this faith I am pleased to sign myself,

Your affectionate

VICTOR EMMANUEL.

Upon the publication of this royal charter, Lubin, at one stroke, "became a seven days' wonder." The press clamored for interviews; fashionable salons were anxious to exhibit the lion of the day. Who was this American who had fallen like a bolt from the blue into the arena of world-events, with a King standing sponsor to his idea?

"Lubin, however, was determined that his personality should remain in the background. 'The idea could never have materialized,' these are his own words, 'without the King. Mere ideas are of little value; the credit is not due to me, but to the King of Italy.' So he refused all interviews, frustrated the efforts of photographers, left his hotel by a back door to escape the ubiquitous reporter, and clapped his hat over his face when an intruding kodak nearly snapped him unawares."

On May 20, 1905, the delegates of forty governments gathered in Rome at the Palazzo Corsini to attend the

inaugural session of the International Institute of Agriculture. David Lubin thus saw the dream of his life realized. With some poetic imagination we can see him on returning to his hotel take out his old fiddle and hum to its accompaniment the psalmodic tune, "This is the Day that God has prepared; let us celebrate it in Joy and Glee!"

The Spiritual Father of the League of Nations

The poor immigrant boy from Kladowa will thus go down in history as the creator of the first international parliament. He was also the spiritual father of the League of Nations, which, unless we voluntarily condemn our civilization to certain doom, will some day—in the near or distant future—have to embrace all the children of man. When this goal is reached, the dreams of the social philosophers and reformers of all ages will have been realized.

> "Years before the Great War, Lubin spoke and wrote for a League of Nations. He believed that the Jews of America should father this movement as the fruition of Liberal Judaism. He peddled this idea among American Jewish leaders, rabbis and laymen, as he indefatigably brought his plan for the International Institute of Agriculture to the attention of kings and parliaments. No one, however, among the Jewish worthies whom he approached on the subject of a League of Nations possessed vision enough to assume leadership."

Who is the author of this scathing *"J'accuse"*? It was the chief editorial writer of *The American Hebrew*, one of the three leading Anglo-Jewish papers of the United States, and it appeared on January 10, 1919. But why, pray, this *non-liquet* on the part of our rabbis before whose annual assembly in 1916 Lubin delivered his splendid address? It was significantly entitled, *"Pontifex Maximus."* And why did not our communal chieftains give ear to his message, to his call to them to awaken from their spiritual sleep?

"Open the doors of righteousness": *Pitchu Shaarey Zedek*. Will they open or remain closed? Upon the answer to this question the whole future of Judaism and of the Jew, rich and poor alike, may depend. Up to the year 1848, in Central and Western Europe and in America; up to the

beginning of the eighties, in Russia and Poland, the Synagogue possessed an enormous reserve capital in the genuine religiosity of the older generations. From those critical days on, *Pietaet,* i. e. sentimental attachment to the memory of deceased parents gradually became the main prop of Jewish communal life: the Kaddish, the Memorial Service, the Memorial Tablet, in brief, the Cemetery became the real *Beth Chayyim,* the "House of Life" of Judaism.

But even this last remnant of Jewish ancestor-worship is gradually disappearing from the very centers of ancient European and American orthodoxy.

Our youth, then, and above all, our academic youth, needs a spiritual food, different from that which is being offered to it at present by the Synagogue. It is the very formula which David Lubin "peddled among the rabbis and laymen," and which was unfortunately rejected by them.

He was undaunted by the rebukes he met with among his own people and the cold outside world. Heart trouble and other ailments racked his body. But from the culminating day of his triumph to the very day of his death, the noble enthusiast indefatigably acted as walking delegate of the World Peace Movement. He made Rome his headquarters, but traveled from one European capital to the other, interviewing the rulers of the world, urging them to quick and resolute action.

Lubin's Death

The most powerful oak tree finally yields to the fatal stroke of the wood-cutter. While the bells of Rome, the Rome of the Caesars and the Popes, were ringing-in the year 1920, David Lubin took his leave of this world.

His body was laid to rest while the ruler of his beloved country, Woodrow Wilson, another apostle of world-peace, the official promulgator of that League of Nations which was Lubin's life-dream, was received in triumph by the population of Rome. A wonderful staging, indeed, for the funeral of the unassuming dry-goods merchant of Sacramento.

Did Benedict XV. follow in spirit, from his secluded palatial apartments in the Vatican, the obsequies of this incorrigible dreamer of the Ghetto, this enthusiastic Hebrew prophet? And did he give thought to the dynamic power still latent in that old trunk of Father Abraham's terebinth, the same sound trunk from which Jesus and his Apostles branched off,

1900 years ago, and which now has its roots firmly planted, both in the Ancient and the New World?

Has the Pope, while counting his beads and fingering his breviary, given thought to the fact that the "Scepter of Judah," the spiritual leadership of the world, which was gradually allowed to slip from the grasp of Rome, may once more return to its ancient throne-seat, Jerusalem, with the sons of Shem as the legitimate heirs-apparent?

The social gospel which Jesus was sent to proclaim to his contemporaries and to the generations to come, has been permitted to go to seed, while the Churchfathers and their spiritual successors even down to our own day, have wrangled over metaphysical sophisms.

Do we, then, need to fear serious contradiction to the statement that the Synagogue, provided it fully awakens to its present opportunity and conforms wholeheartedly to the spirit of the Hebrew prophets, has a justified claim to become again one of the religious leaders of the world?

PART II

International Justice

CHAPTER I

A Religion of Peace

Motto: "Once a truth has been fully grasped by mankind, it can as little disappear from its mental horizon as a star can cease moving in the firmament."

One of the grossest conventional lies of our civilization is the old assertion that the mutual killing-mania is an integral part of our human nature, and, in spite of the world-wide and probably age-continuing disaster resulting from a war the people of no country wanted, the philosophers of war, both military and civilian, still peddle it abroad. They still insist that the surest way to prevent the civilized nations of Christendom from falling upon one another is to mine their highways and byways, and to place a score of powder magazines in strategical positions.

If explosion there must be, shall it not be the explosion of this despicable idea perennially used by our militarists for the intimidation of mankind? If our New Psychology is able to prove, as we think it does, that the horrors of war are mainly due to a mysterious perversion of truth in the human mind, then why, in the name of God, shall the philosophers of peace not start without delay a vigorous world campaign against the spreading of this dangerous psychosis of the militarists? This would be a Holy War indeed.

It is because of this mysterious perversion of truth that the sons of Adam have for five thousand years been indulging with apparent zest in the horrors of war. It is to this same perversion that we owe the mental agonies and physical cruelties of the religious feuds which culminated in the Massacre of St. Bartholomew's (1572), in the Thirty Years' War (1618-1648), in the burning of witches and heretics, the Jew pogroms from St. Cyril, Bishop of Alexandria in Egypt (376 A. D.-444 A. D.) to Constantin Petrovitch Pobiedonoszew (1827-1907), President of the Holy Synod of Russia, and the Roman Inquisition, potentially extant to this very day.

These theological wars took a total toll of more than twenty million of human lives—a dire result of a perverse teach-

ing, imparted to mankind often in the very name of the everlasting God, and one of his apostles, the Prince of Peace.

Isaiah's and Micah's "Ground Arms!"

Let us contrast with this war mania and its central axiom, "If you want peace, prepare for war," the first stirring call to a world conference on final and absolute disarmament. It was formulated 2,600 years ago by the Hebrew prophets Isaiah and Micah, and fully endorsed 700 years later by Jesus of Nazareth. It is both more human and more rational than the wornout Jesuitical ditty of the militarists.

This anti-militarist manifesto, written and countersigned by the three greatest prophets of the Old and New Dispensation, ought to be engraved on the pillars in the peristyles of our churches and synagogues. In a previous chapter we proposed for the entablatures of our sacred buildings Isaiah's program of social justice (I. 10 ff.). The two together would certainly form a splendid supplement to the Tables of the Law which occupy in our synagogues the place of honor above the Holy Ark.

Isaiah's and Micah's sublime vision of a final redemption of mankind from the horrors of war should become one of the preambles to the Magna Charta of *the Religion of Truth, Justice and Peace, by which an enlightened humanity craves to replace the antiquated theological teachings and ecclesiastical organizations of the present day.* For these only divide men into hundreds of haggling species and sub-species by means of their insipid scholastic distinctions.

May not the transformed chapels of West Point and Annapolis yet become the sanctuaries of the apostles of disarmament—even as the first Christian churches were located in the old forsaken basilicas of Roman paganism? The noble missionaries of world peace from Isaiah and Micah to the Roman philosopher and statesman, Seneca (4 B. C.-65 A.D.), and the Emperor Probus (232-282 A. D.); from Dante, the author of "De Monarchia" (cir. 1320) to Hugo Grotius, author of the epoch-making "De Jure Belli et Pacis" (1625); from the Abbé de St. Pierre, the originator of the famous "Project for International Peace" (1712-1716), to Immanuel Kant, who paused in the preparation of his immortal philosophical encyclopedia long enough to pen his celebrated "Towards Eternal Peace" (1795); from Frédéric Passy (1822-1912), the founder

of the International League for Permanent Peace, to Alfred H. Fried (1864-1921), the winner of the Nobel Peace Prize—may they not yet become some day the saints of the new cult of world peace?

The peace for which our tired generation is longing is, indeed, the Messianic Reign of Social and International Justice, based upon the definite elimination of the causes of friction between man and man, between nation and nation. It is not the enervating stillness of the cemetery, as the sophists of militarism would have their victims believe ; it is rather the ideal society so beautifully described by the prophet (Micah IV, 4) when "everyone will dwell, satisfied with his lot, in the shadow of his own vine and fig-tree."

We are sick unto death of being perpetually fooled with peace treaties which are nothing more than entr'actes between two wars. We are jaded by the Sisyphus-like task to which militarism condemns us, of rolling civilization up the long hill slope with infinite toil, only to have it cast down again. Hundreds of popes, tens of thousands of bishops and millions of priests have from myriads of pulpits for over 1,800 years preached the gospel of peace in vain. May we not expect from their successors of to-day that they will succeed in teaching their flocks at least the two most elementary of the Ten Commandments, "Thou shalt not kill," "Thou shalt not steal"?

The Attitude of the Papacy

For nearly two centuries (1096-1271) the papacy well knew how to sound the call to arms, how to arouse the fervid enthusiasm of the nations of Western Europe in behalf of its ambitious plan to reconquer the Eastern Church. Has one single Pope either during the six centuries before the Muslim conquest of the Holy Land or since that time manifested the slightest desire to establish the center of the Church of Christ on the soil where Jesus lived, worked, suffered and died? Manifestly the shrewd statesmen of the Vatican have not hankered after the Holy Sepulchre itself.

It is, however, not for the pleasure of stirring up the embers of old fires that we have referred to that historical episode which was responsible for the wanton slaughter of hundreds of thousands of the flower of Christendom, for the counter-invasion of Europe by the Turks, and finally for the fall of Constantinople (1453). We merely want to enquire why not

a single Pope has ever taken the initiative in the preaching of a Holy Crusade in behalf of the establishment on earth of the Reign of Peace and Justice which Jesus came to proclaim? It was in testimony of such a Kingdom of God that Jesus manfully took the bloody cross upon his own shoulders while Peter and his other disciples timidly fled to places of safety.

We want to know why the Papacy put upon its Index Expurgatorius and kept there until quite recently, the above mentioned powerful pleas for peace by Dante and Grotius?

An appeal to Rome to take the initiative in the religious regeneration of mankind upon the basis of the social and peace gospel of the Hebrew prophets and their continuator, Jesus, was made by Joseph Salvador, James Darmesteter and the writer of these lines. It was done in the name of the Synagogue and the story is told on pages 75-76 of the present book. But Rome turned a deaf ear to this appeal by the brethren of Christ.

Undaunted by that rebuff, we now address a new memorial to the present occupant of the Vatican. Let him imitate the example of Samson who, although shorn of his physical power, "took hold of the two middle pillars of the Temple of Dagon," shaking them and burying more Philistines "at his death than they which he slew in his life." (Judges XVI, 30.)

Go shake, in your turn, the pillars of the Temple of Mars. By a heroic decision to abandon once for all the imperialistic ambitions of the Papacy, you could place the enormous spiritual power you still possess over 200,000,000 human beings at the unstinted disposal of the Holy World Alliance for Peace, and thus quash the scathing indictment pronounced against Rome by Dean Inge of the St. Paul's Cathedral of London (Atlantic Monthly, April, 1923).

Or, has perchance the Holy See become deaf to any warning voice from without? Does it close its eyes to the writing on the wall?

Israel, Yahveh's Advance Guard of the Peace Army

Well, should Pius XI. remain inactive, should he smile away the propositions of the dreamers of the Ghetto, as his predecessors have done, then it would become the duty of the Synagogue to join its forces with those of the Protestant Churches and to take up in deadly earnest the second task that

has been set to us Jews of to-day by our Prophets. It is ours to be ever mindful of the fact that world disarmament is a Jewish dream and hope; that the ideal not only of social but also of international justice is of Hebrew ancestry.

Noblesse oblige. For, to echo the famous boast of Benjamin Disraeli, are we not the oldest and therefore the most aristocratic commonwealth of western civilization?

And does not the very name of Palestine's capital mean a "City of Peace"? From hoariest antiquity to the present day, is not the Jewish formula of salutation the formula of peace (Genesis XLIII, 23)?

If there is a single race, a single religious commonwealth on earth, which has not the slightest responsibility for the cosmic slaughter of the World War and which cannot be accused of giving the slightest countenance to that bloody Armageddon, it is certainly the Jew. At Bethar he disarmed for all time (135 A. D.). He is, therefore, both fit and predestined to become the special advance guard of Yahveh's New Era of Civilization which will begin when Isaiah's and Micah's hope has been fulfilled.

David, the warrior, was not allowed to realize the dream of his life, the construction of the Temple, "for his hands were besmirched with blood." This task was left to his son Solomon whose name signifies peace, and whose reign of forty years was devoted to the maintenance of peace.

Iron, the metal of war, was banished from the altar of the Lord (Exod. XX., 25). The Priestly Benediction (Numbers VI, 26) ends by invoking the heavenly blessing of peace upon the community of Israel. It was one of the most solemn scenes in the divine service in the Temple of Jerusalem, and to this day has remained the concluding formula in the ceremonial of the Synagogue.

The Pirke Aboth, that classical anthology of ancient rabbinical wisdom, in its oldest shape may have been the breviary of Jesus. These "Sayings of the Fathers" fitly sum up the *Weltanschauung* of the Jew, by naming as the three pillars upon which the world is resting: *Truth,* which the Talmud calls the very "Seal of the Lord," *Justice* and *Peace.*

Some Chinese Emperor or Egyptian Pharaoh may have had a dim conception of the daring creed of the Unity of God before the Hebrew prophets had formulated that fundamental axiom of all true philosophy and statesmanship. But it was

a Jewish genius who penned the first two chapters of Genesis which, in the dress of a creation legend intelligible even to the simplest mind, mark the very acme of philosophic lore. For the mere statement that God created man in his image giving him the undivided domination over the whole globe, means the common origin of mankind and the brotherhood of man. But it also means the divine origin and essence of the human soul, and man's duty, therefore, to devote his life to the highest ideals that his mind is able to grasp. There are two social corollaries to that philosophical monism whose final triumph will be largely due to the marvelous stubbornness of the Wandering Jew: Peace and Justice.

The Jew has suffered in the past, because, in the midst of a hostile and pagan world, he dared to bear witness to the great axiom of cosmic truth, the Unity of God. *He must now cling with the same tenacity to the two additional pillars upon which our social world system rests. He must feel the same mental nad physical horror for the oppressors of the poor and the advocates of a policy of blood and iron as he felt in Biblical and post-Biblical times, and still feels for the advocates of idolatry, in ancient and modern shapes.*

The motto of the philosophers of war is the bestial, "Man is a wolf to man." The device of the philosophers of peace must be, "Man is a God to man." The Jew in particular must awaken the conscience of humanity to the holiness of the Twin Code of Peace and Justice as he has already aroused it to the holiness of the doctrine of the One God.

Thousands of enlightened Christians, theologians and laymen, have helped us in our fight against the stubborn representatives of the Prince of Darkness: John Wycliffe and John Hus, Martin Luther and Philip Melanchthon, Oliver Cromwell and William of Orange, John Hampden and John Milton. Still other thousands are helping us to-day. We, in our turn, must help them by solidly leaning on the sacred parchment of the Old Testament; by clinging to our first claim, both religious and racial, upon the Carpenter of Nazareth. The genuine portrait of Jesus even now remains unrecognizable to nine-tenths of the Christian world, so thickly covered is it with the dust and mire of the ages. We must help the progressive wing of the Christian Church to restore that original portrait to its pristine purity and beauty.

Descendants of Abraham and disciples of Moses and Isaiah, shall we not have the patience and courage to turn the mind of the Christian worshiper from the begrimed and emaciated martyr hanging on the cross in the dark recesses of Roman basilicas to the benignant Christ? Shall we not join in representing this great social reformer of Galilee as he is represented in modern art as the glorious type of ideal manhood, as the fearless, aggressive advocate of social and international justice?

A Rabbi's Homage to the Prince of Peace

The greatest living Jewish theologian of America is the Rev. Dr. Kaufmann Kohler. This former Rabbi of Temple Beth-El in New York is now President-Emeritus of the Hebrew Union College. In his beautiful homage to the founder of Christianity, Dr. Kohler faithfully expresses the attitude of liberal Judaism towards the son of Joseph and Miryam.

Here are his words:

"The true history of Jesus is so wrapped up in myth, the story of his life told in the Gospels so replete with contradictions, that it is rather difficult for the unbiased reader to arrive at the true historical facts. Still the beautiful tales about the things that happened around the Lake of Galilee show that there was a spiritual daybreak in that dark corner of Judea of which official Judaism had failed to take sufficient cognizance. The stone that the builders rejected has become the cornerstone of a new world.

"Jesus, the living man, was the teacher and practiser of the tenderest love for God and man, the paragon of piety, humility, and self-surrender; his very failings were born of overflowing goodness and sympathy with the afflicted. *He was one of the best and truest sons of the Synagogue. Did he not say, 'I have not come to destroy the Law, but to fulfill it'?*

"He had nothing of the rigidity of the schoolman, none of the pride of the philosopher and recluse, nor even the implacable zeal of the ancient prophet to excite the popular wrath; he came only to weep with the sorrowing, to lift up the downtrodden, to save and to heal. He was a man of the people; why should the people have raised the cry, 'Crucify him!' against him whose only object in life was to bring home the message of God's love to the humblest of his children? He was not the only one among the popular preachers of the time who in unsparing language and scathing satire exposed and castigated the abuses of the ruling priesthood, the worldly Sadducees, as well as the hypocrisy and false piety of some of the Pharisean doctors of the law. His whole manner of teaching, the so-called Lord's Prayer, the Golden Rule, the code of ethics expounded for the elect ones in the Sermon on the Mount, no less than his miraculous cures, show him to have been one of the Essenes, a popular saint.

A Religion of Peace

"But he was more than an ordinary teacher and healer of men. He went to the very core of religion and laid bare the depths of the human soul. As a veritable prophet, Jesus, in striking manner, disclaimed allegiance to any of the Pharisean schools and asked for no authority but that of the living voice within, while passing judgment on the Law, in order to raise life to a higher standard. *He was a bold religious and social reformer, eager to regenerate Judaism.* None can read the parables and verdicts of the Nazarene and not be thrilled with the joy of a truth unspelled before. There is wonderful music in the voice which stays an angry crowd, saying, 'Let him that is without sin cast the first stone!', that speaks the words, 'Be like children, and you are not far from the kingdom of God!'

"The leading thinkers of Judaism willingly recognize that the founder of the Christian Church was sent by a divine Providence to prepare the pagan world for the Messianic kingdom of truth and righteousness.

"The Jew of today beholds in Jesus an inspiring ideal of matchless beauty. His name as helper of the poor, as sympathizing friend of the fallen, as brother of every fellow sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol, and the watchword for the world's greatest achievements in the field of benevolence. While continuing the work of the synagogue, the Christian Church with the larger means at her disposal created those institutions of charity and redeeming love that accomplished wondrous things. The very sign of the cross has lent a new meaning, a holier pathos to suffering, sickness, and sin, so as to offer new practical solutions for the great problems of evil which fill the human heart with new joys of self-sacrificing love.

"All this modern Judaism gladly acknowledges, reclaiming Jesus as one of its greatest sons. But it denies that one single man, or one church, however broad, holds the key to many-sided truth. *It waits for the time when all life's deepest mysteries will have been spelled, and to the ideals of sage and saint that of the seeker of all that is good, beautiful, and true will have been joined; when Jew and Gentile, synagogue and church, will merge into the Church universal, into the great city of humanity whose name is 'God is there.'"*

The continuous burden of the present book is a plea backed by the life sketches of a dozen of prominent Jewish champions of the social and peace gospel of the Hebrew Prophets, for the active co-operation of Synagogue and Church in behalf of the speedy establishment of the Kingdom of God on earth. This thesis the venerated Dean of the Jewish theological world, the most learned member of the American rabbinate, implicitly endorses in the words quoted above, which are taken from the Jesus Symposium, published in 1901 by Rev. Dr. I. K. Funk, a former Lutheran clergyman and late president of the Funk and Wagnalls Co., publishers of the Jewish Encyclopedia.

The Churches and Synagogues Our Future Colleges of Peace

May we, at this juncture, be allowed to quote a few passages from a literary chat we recently had with the students of that same progressive Cincinnati Rabbinical School at whose head Dr. Kohler stood for fully twenty years:

"Someone must, today, have the courage of which Jeremiah, throughout his noble martyr life, gave us so many sterling proofs, spelling out what is in him, uttering without paraphrase what he believes to be the truth.

"You all know, boys—and it is to you, the student corps of the Hebrew Union College, that I am addressing myself first—James Russell Lowell's verse:

'They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.'

"Well, then, let me state it bluntly: *What we need today is not rabbinical trade-schools, either left or right, arising either in New York, Philadelphia or Cincinnati, but Schools of Prophets;* institutions where holy zeal for the Message of our Prophets is burnt into the souls of the students, the B'ne Nebiim-to-be.

"The position of rabbi should not be considered as a trade, not even as a career or profession; it ought—not, however, with an indulgent smile upon the lips of either teacher or student, but in all earnestness —it ought to be considered as a sacred mission. The mission of the man consecrating his life to helping his fellow-men solve the great puzzles of their lives; of the man who tries to aid them to unravel the mysterious question-trio: 'Whence? Whither? Why?'; of the man who has engraved upon the tablets of his heart the main paragraphs of the Code of Social and International Justice such as our Prophets have formulated it in imperishable language; of the man who, like Nathan of old, is fearless enough to point with his punitive finger at the transgressor of that Code: 'Thou art the man!'

"You, boys, must ever have in mind that eloquent poem by Charlotte Perkins Gilman 'To the Preacher':

'Preach about yesterday, Preacher!
The Time so far away.

'Preach about tomorrow, Preacher,
Beyond this world's decay.

'Preach about the other man, Preacher,
The man we all can see.

'Preach about the other man, Preacher,
Not about me!'"

"We Jews know or can guess what the Catholic priest, what the Protestant pastor are preaching to *their* flocks, but not one in a thousand educated Gentiles has a clear idea of the teachings of the Synagogue. Hence, the misunderstandings, the estrangements so easily transformed, under given circumstances, into hostility; hence, the spiritual chasm separating Jew and non-Jew who, outside of office-hours, live apart, suffer apart and die apart.

"'Step out on some nice Sunday, in the Spring or Summer, upon the monumental steps leading to your Temple,' I wrote some time ago to a rabbinical friend of mine, 'and deliver from there your eloquent message to the passing crowd, instead of repeating practically the same sermon to your congregation from week to week.'" ("Chips from the Workshop of a Jewish Encyclopedist" in "Hebrew Union College Monthly," March, 1923.)

We would go even a step further and propose to the boards of trustees of all our synagogues throughout the country to assume the uniform name of *Rodeph Emmeth Zedek We-Shalom,* and to announce this prophetic program of their to the world, night by night, by huge electrical signs, reading as follows:

A House of God
Dedicated to Truth, Justice and Peace

This brief, illuminated sermon would awaken the religious consciences of the millions of passersby; rescue our synagogues, day by day, from the darkness in which they are plunged among their materialistic surroundings; accelerate the heartbeats of the Jew, affiliated and not affiliated; it would, finally, force the Christian churches to follow the lead of their religious sister institutions.

"Who shall go up for us against the Canaanites *first,* to fight against them? And the Lord said, Judah shall go up. . . . And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight together against the Canaanites. . . . So Simeon went with him." (Judges I, 1-3.)

The Canaanites whom the Church and Synagogue of to-day have to contend with, are religious indifference and crass materialism. The path leading to the Mountain of the Lord (Isaiah II., 2) is a narrow path: only men of energy and initiative dare thread it. But let us not forget that without men of the revolutionary, prophetic caliber the world would still be a filthy, stagnant pool.

To sum it up: the world to-day counts standing armies more numerous than those of pre-war time; Europe and Amer-

ica are dotted with hundreds of war colleges, military academies, *Ecoles de Guerre*. Let the tens of thousands of our churches and synagogues make a bold countermove by transforming themselves into so many Colleges of Peace, preaching from their pulpits, not on the Sabbath only, but day by day the Religion of Peace; let them become sacred agencies for the program of the League of Nations and a Permanent World Court; let them ostracize those who persist in favoring a state of things where over one-half of the world's budget is spent on the manufacture of murder tools.

In a word, let our Houses of God become the perpetual echoes of the identical summons which was addressed to mankind in behalf of the establishment of a final world peace, 2,600 years ago, by the Hebrew Prophets Isaiah and Micah:

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah II, 4; Micah IV, 3.)

CHAPTER II

The Godfather of the First Hague Conference: Ivan von Bloch (1836-1902)

There is a very close affinity as to origin, purpose of life, and final achievement between David Lubin, the poor Jewish immigrant boy from Russian Poland, and Jochanan Bloch, the Godfather of the first Hague Conference. Bloch was a native of that same turbulent and fascinating former kingdom of Poland which for many centuries had been the center of Jewish life and down to the middle of the nineteenth century the nursery of international Jewish scholarship. He was born at Radom on July 24, 1836.

The father of Gottlieb—the German equivalent of the Hebrew *Jochanan*—was a native of Lomza and a dyer by trade. His occupation was the coloring of the prayer-shawls (Talethim) that are worn during the service by the male worshipers in orthodox congregations. His avocation was poring over Hebrew, Polish, and German books. Like many other among his co-religionists in those years, he was a peculiar combination of artisan or merchant and scholar—a so-called *Maskil*.

Thus it quite naturally came to pass that Gottlieb upon getting home from his old-fashioned Hebrew Sunday School (Cheder) would sit down at the family table and take lessons from his father in the Polish language, in arithmetic, and in geography. In this way the meager, pedagogical bill of fare that was provided by the Ghetto school was supplemented. This consisted only of Hebrew, but of this language Jochanan soon became so complete a master that he earned the much-coveted title of honor-student (Iluy).

In the beginning of the fifties, the family removed to Warsaw where the boy continued his studies in the old Jewish autodidactic fashion. Like Lubin and Fels, he was a voracious reader. The statement in Orgelbrand's Polish Encyclopedia that Bloch went to college is based upon a misunderstanding.

For a couple of years the lad worked as assistant clerk in a lawyer's office in Warsaw and afterwards spent a short time in the banking house of a Mr. Teplitz. Bloch then went to

St. Petersburg, carrying with him letters of friendly commendation from the Polish Count Holynski, in whose real estate administration he had been occupied for some time as clerk. Under the patronage of General Tysenhus, Bloch now had the opportunity to give free rein to the development of his financial genius. The Russian capital at that time offered exceptional opportunities to a student of this subject and Bloch profited highly from his experience.

Bloch, the Economist

Upon returning to Warsaw, Bloch started upon his railroad career. He had meanwhile married the sister of Kronenberg, already well-known as a railroad contractor and enormously rich.

We must skip over the brilliant business achievements and the vast literary activity of the future peace apostle Ivan Stanislovich de Bloch as railroad magnate, economist, and Privy-Councillor. It is not in the domain of the present book to duplicate the work of our dictionaries of biography but rather to lay stress upon the activities of its heroes in the cognate fields of social and international justice. We shall center our attention, therefore, upon his epoch-making life-work as an anti-militarist, upon his six volume Encyclopedia of War, and his indefatigable activity as a propagandist in behalf of the final realization of the pacifist dreams of the Hebrew Prophets.

But we must quote at least these two passages from an essay on Bloch published in the Fortnightly Review of February 1902, by R. E. C. Long.

"All his life, Bloch had been a man of prodigious industry and exceptional culture, and he had, what is rarer still, a talent for organizing great schemes, and elaborating great ideas upon philosophical lines. The work which he accomplished in nearly every sphere of practical activity might have profitably occupied a dozen lives. His published works alone would fill an average library, and on anyone of them an ordinary man might have been content to rest his reputation.

"To summarize his publications even briefly, would require a whole volume. Their totality fill some 10,000—mostly quarto—pages.

"1875 is the date of publication of an important work in two volumes on the Russian railways. His 'The Influence of Railways upon the Economic Condition of Russia,' 1878, occupies 5 volumes. In 1882 appeared his 'History of Russian Finance in the Nineteenth

Century,' in 4 volumes. He produced on the same vast scale a work upon 'The Comparative Economic Conditions of the Russian Provinces' and 'Agricultural Banks in Russia and Abroad.'

"Yet all these works, far from being the fruit of a life-time, were published in the short interval of fifteen years and represented merely a fraction of his activity—represented, strictly speaking, the hours of recreation which he snatched from the administration of railways, the management of great banking and industrial interests and service on commissions dealing with administrative reform."

Bloch and Dr. Theodor Herzl

And now just a few words to explain the metamorphosis of Jochanan Gottlieb Bloch into Ivan Stanislovich de Bloch, which is the name under which he is generally known. The Holy Synod of the Orthodox State Church of Czaristic Russia obstinately refused to grant the rights and privileges of citizenship to the brethren of Christ. Bloch, therefore, had to squeeze through St. Peter's entrance-gate in some form of disguise and chose that of a Calvinist. The honor student of Radom remained, however, to his last breath a devoted son of his people, as was proved in the eighties of the last century when the President of the Holy Synod, Pobiedonoszew, unchained again the barbaric spirit of Pogromism. At this time Bloch came forward with his monumental *Apologia pro populo meo,* and remained in continuous contact with the leaders of the Jewish community in St. Petersburg. In 1897 he took a vivid interest in the Argentine colonization work of Baron Maurice de Hirsch and the Jewish Colonization Association.

This is also the opportunity to take brief notice of the meeting of the ardent apostle of peace and the fervid apostle of Zionism. It took place at the first Hague Conference, and Herzl, in the second volume of his Memoirs (1922) gives us some interesting details concerning it. These not only show the interest that Bloch was taking in the Zionist Movement but also throw some new light on the secret diplomatic history of that famous world-peace-meeting.

An entry in his diary of June 13, 1899 (Herzl was at that time Paris correspondent of the "Neue Freie Presse") tells us that his main purpose in coming to the Hague was to assist his friend and countrywoman, Baroness Bertha von Suttner, who had made the acquaintance of several of the representatives of the Czar because of her interest in the peace problem. Herzl was intent on winning over these

same men to his Zionist plans and hoped to find occasion to do so while at the Conference.

The first Russian with whom the Baroness brought him in contact was Ivan von Bloch, "an elderly, intelligent, and cultured Jewish merchant; his personality interested me and I do not think that I left him indifferent."

Bloch asked Herzl to embellish a parable he intended to use in one of his lectures: "too poetic; can't use it; they will find me out," Bloch writes in his diary; and Herzl had this entry: "Worked yesterday (June 15th) a couple of hours for Privy Councillor Bloch who is a remarkable man, endowed with a superhuman energy. He is 63, but works like a man of 30."

Over the luncheon table one day Bloch told Herzl the true history of the origin of the Czar's Manifesto, summoning the Conference. The first impulse came from Francis Joseph. When William II. got wind of it he intended to appropriate the idea of his faithful friend and ally and to launch it with theatrical effect from the Mount of Olives in Jerusalem. But the Russian government espoused the proposition with Yankee-like speed in order to increase the international prestige of the young Russian monarch: "if the German Emperor had taken the initiative, Russia would have assumed the same position that William II. later occupied; that is, a combination of indifference and direct opposition."

Herzl seized the opportunity in a jiffy: "The nations will be divided, then, into two hostile groups, the *arbitration states* and the *out-law states.* Ought I not to take advantage of my friendly relations with the Grand-Duke of Baden, William's uncle, to frighten Berlin with this bugbear?"

Bloch was enchanted with the idea. Herzl sat down at once and wrote a long letter to the Grand-Duke which had the desired effect upon the Kaiser.

On June 17 Herzl had a long talk with Bloch on Zionism. The latter promised his new friend that he would use all his influence to obtain an audience for him with the Czar, and expressed his firm belief that there was a great possibility that Nicholas II. would sign a rescript in favor of Zionism.

Bloch finally confided to Herzl the following anecdote. When the Kaiser, to strengthen the hands of his Secretary of the Navy who was asking for an increased naval budget, prepared for the German Parliament a Comparative Table on the status

of the various navies of the world, Nicholas II handed a copy to Bloch for a close investigation of the Russian figures. "They are absolutely false," Bloch reported, whereupon Nicholas replied, "That looks like Willie."

We terminate this fragmentary report of the Bloch-Herzl intermezzo with the statement that Bloch soon afterwards intervened with Sergius de Witte, the Secretary of the Russian Treasury, in behalf of the Jewish Colonial Trust which until then had been rigorously excluded from Russia. This was done upon the request of Herzl.

Jesus, the Non-Resistant Pacifist

As the text of his epochal sermon in the little Reform Synagogue of his native town of Nazareth, Jesus chose the famous LXI chapter of Isaiah, one of the many prophetical records of the Gospel of Social Justice. The homily of the Galilean Prophet on the twin chapter, II., containing the famous disarmament plea of Isaiah has, alas! been lost to tradition. But if we read aright the authentic passages in the Synoptic Gospels, these two planks appear to have constituted in the main the spiritual platform of Jesus. True Essene that he was, he belonged to the out-spoken type of non-resistant pacifist.

For his daring homiletics Jesus was condemned to death by Pontius Pilate, official representative of Roman plutocratic and imperialistic militarism, and was stealthily executed on a Roman cross by Roman soldiers outside the gates of Jerusalem. His Jewish admirers and followers, faithful to their hallowed traditions, were meantime within the walls of the capital preparing themselves for the celebration of the great Festival of the Passover.

After Jesus' death, some of the apostles together with the personal friends of Jesus, formed in Jerusalem a sort of Independent Order of B'nai B'rith. Over that first Church of Primitive Christianity, the socialistic and pacifist spirit of the Nazarene—the holy ghost of the prophetic gospel of social and international justice—has hovered in truth.

A decade or so after the destruction of Jerusalem by Titus (70 A. D.) the whole generation of Jesus' contemporaries had disappeared from the stage and the spirit of Christ gradually vanished from the councils of the militant church which bore his name, but alas! his name only.

The very sign of the cross was degraded to a war symbol by Constantine, the creator of the Roman State Church and chairman of the Council of Nicaea (325 A. D.). Constantine engraved it on the weapons of his soldiers and used the cross-shaped imperial standard (*labarum*) as a charm. Surrounded by a picked guard of warriors, it was held aloft during the most dangerous moments of his murderous battles. The heathen, blood-thirsty Emperor, who remained a heathen during his whole life, went so far in his profanation of the spirit of the Prince of Peace as to carry with him during his campaigns a fully equipped chapel—also in the form of a cross.

Pope Pius IX Presides a Military Council

More than ten centuries had passed before the first earnest plea for disarmament was addressed to a successor of Constantine. But Gregory XI. (1370-1378) turned a deaf ear to the appeal of that noble exemplar of Christian piety, Catherine of Siena, who on her knees begged the Pope "for Christ's sake" to take up Jesus' Gospel of Peace.

This was one of the darkest periods in the history of the papacy. It was at this time, however, that the spirit of Christ began to return to his Church. In 1394 was made the first appeal of which we have authentic record to the lay ruler of a Christian nation in behalf of the abolition of war. It came from Wycliffe's Lollards and was presented to the King of England.

If we are gifted with some imagination, we may attend in spirit a military consultation that was held in the Vatican in the year of grace 1869, between Pope Pius IX., his Secretary of War, His Excellency Ermanno Kanzler, general of brigade, and Lt. Col. Count Cesare Caimi, chief of the papal artillery.

At last, exactly thirty years later, the first world-parliament of peace was called together, not, however, by the head of the Roman Catholic Church, the Vicar of Christ, but by the lay-head of Russian Orthodoxy. Czar Nicholas II. drew much of his inspiration from the study of the work of the Jew Jochanan Bloch of Radom, and the Conference met a few miles from the place where another Hebrew, the great philosopher Baruch Spinoza, had entered in 1670 his plea in behalf of the realization of the peace gospel which was preached by Isaiah, Micah and Jesus.

Bloch's Encyclopedia of War

It was in 1877, while accompanying Alexander II. and his staff on the way to the seat of war in Bulgaria that Bloch's attention was first turned to military questions. Bloch was then Railroad Administrator and he found the best military authorities in Russia fully convinced that the war with the Turks would be short and that the whole army would be back in Russia in a few weeks or months. The German Crown Prince and the rest of the German generals were likewise confident in the summer of 1914 that they would spend the coming Christmas in their homes, crowned with the laurels of victory. In both instances the Jewish civilians, Ivan Bloch and Albert Ballin were better judges than the military experts.

To return to Bloch: he was deeply impressed with the dangers of the then situation. He had first tried to impress his ideas on the subject upon Alexander III. (1881-1894), but although the latter was well disposed toward anything that tended to promise a cessation of warfare, he did not have the quickness of mind to grasp the full meaning of Bloch's thesis.

Not so Nicholas II. After he had listened two hours to the great economist and had questioned him minutely upon the various points that were brought forward, the Czar showed a firm grasp of the subject which astonished and delighted the veteran propagandist. The Emperor wished Bloch to sit down, but the latter said he could talk better standing up. After holding forth for an hour, Bloch had to rest a little, and the Emperor gave him time to recover his strength. Then Bloch went on for another hour.

He was thoroughly master of the subject. For as far back as 1885 the Russian government had asked him to submit a detailed report on the probable economic status of the city of Warsaw in case of a European war. Bloch sat down in his library and, with the ardor of a Benedictine friar, compiled his monumental Encyclopedia of War. It filled six huge volumes totalling over 3,000 quarto pages and was enriched by 1,200 maps and diagrams.*

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* Volume I—Mechanism of War; II—Preparations for the Conduct of War; III—Naval Warfare; IV—Economical Side of War; V—Losses of War; VI—International Tribunal.

German and French editions of the Russian original appeared in 1898; an English extract in one volume in 1900. When the Inter-

After nearly fourteen years of continuous labor, Bloch arose from his desk with a firm resolve to dedicate the rest of his life and a part of his enormous fortune to the spreading of the Gospel of World-Peace. He worked for the realization of his ideal with the same prophetic zeal that inspired Joseph Fels and David Lubin.

This trio of Jewish idealists, contemporaries as they were and all of humble stock, presents brilliant witness of the truth of the main thesis of the present book, which is that the modern Jew is well fitted to become one of the world's principal standard-bearers of the twin gospel of social and international justice. To the realization of this gospel, the Synagogue must henceforth pledge its whole-hearted support unless its leaders prefer to sit by callously until spiritual arteriosclerosis gradually reaches the very center of the whole communal system.

We lay stress intentionally upon the fact that not one of the three principal exponents of Jewish idealism of whom we speak was a Utopist or a mere phrase-monger. Each was a practical business man, each had started at the bottom of the ladder and had reached the heights of financial success in his chosen field of activity. Not one of them was dominated by mean egotism or vapid vanity. They were big, husky dreamers of great, noble dreams in behalf of the welfare of a suffering humanity.

But while Joseph Fels and David Lubin lived and worked in the world's most progressive democracy, Bloch's stage of activity was set within the borders of the most bigoted and reactionary autocracy on earth. He had to break through the thick walls of religious and racial prejudices, to fight against the powerful, continental union of militaristic, aristocratic and industrial court camarillas who saw in war the center of their lives' ambitions and the source of enormous revenues.

Bloch's stupendous compilation fearlessly submitted the political, economic and military defects of the various governmental organizations of Europe to a scathing criticism. It was inevitable that it should be virulently attacked by the

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national Union was founded in Boston, by Edward Ginn, in 1902, with the purpose of furnishing to the public a Library on the Peace Movement at a trifling cost, this English version was made the first volume in the series.

upholders of the rotten state organisms which finally collapsed in the World War.

But even among the professional advocates of peace, Ivan Bloch did not always find during his lifetime that full recognition to which he could rightfully lay claim. His main thesis was that a clash between great military powers is henceforth condemned to last long, and that it does not pay, since it is bound to engulf both conquered and victor in the same abyss of ruin. His view was fully confirmed by the slaughter of 1914-1918, but many among our pacifists failed at the time to disentangle this thesis from the enormous material accumulated by the learned Russian sociologist.

In the light of the economic world upheaval of 1918-1924, this view of the military situation is gradually becoming a political axiom with the present generation. But when Bloch, 40 years ago, started on his gigantic task, such a thought was generally considered as the figment of a disordered brain. When the military, diplomatic, and financial gangs of the Central Powers unchained the dogs of war in August, 1914, they were absolutely convinced that the game would pay. It was only when the old spirit of Puritanism, represented by the two Anglo-Saxon powers, appeared on the stage that Romish Imperialism began to feel that its last hour had struck.

Jean de Bloch published his *Mene Tekel Upharsin* in Russian, German, French, and English. These four languages the princely trio that stands convicted of being mainly responsible for the great holocaust, thoroughly understood. But they refused to read the writing on the wall that was penned by the Hebrew prophet of Radom and interpreted by him in numberless newspaper and magazine articles and in scores of lectures which he delivered in his own country as well as in Holland, France and England.

Meanwhile, Nebuchadnezzar has become a wood-cutter in Doorn; the successor of Francis Joseph has died miserably in exile, and Ferdinand of Bulgaria, the great-grand-child of Philippe Egalité, the princely upholder of the French Revolution, roams like Cain through Europe, "a fugitive and a vagabond on the earth."

At the First Hague Conference (May 18 to July 29, 1899).

At last Bloch's Day had dawned. The powers had accepted the invitation of the Czar to meet at the Dutch capital and

to take up the question of armaments. What the opening ceremony of the International Institute of Agriculture in Rome was to David Lubin, the meeting of the first Hague Peace Conference was to Ivan Bloch.

We will give the floor to Bloch's intimate friend, William T. Stead, the famous editor of the London "Review of Reviews":

. . . "I next met him (Bloch) at the First Hague Conference where he was, in many respects, much the most remarkable figure. I had there ample opportunity of studying this remarkable man at very close quarters, and no one among all the representatives of the foreign nations who were present at the Dutch capital was more interesting or more worthy of attention. Unlike most of the diplomatists who met at the Hague, he had very clear and definite ideas as to the scientific basis of the Conference.

"Bloch was not a peace man in the ordinary sense of the word. He, for instance, took very little interest in many of the questions which occupied the attention of the Congress. In the discussion on the rules and customs of war he took no interest whatsoever. Neither did he concern himself in the least with what may be called the ethical arguments directed against resort to war as a means of settling disputes. His position, which he was at all times ready to maintain against all comers, was simply that in the modern world nations could not go to war with each other without entailing a dislocation of the social fabric which would bring about a general cataclysm. When Bloch talked about war, his mind was constantly preoccupied with the one war with which Europe had been menaced for the lifetime of a generation. That was a war between the two Alliances—the Triple and the Dual.

"He demonstrated triumphantly that the war of the future must necessarily be a war of entrenchment and defence of fortified positions, which could only be captured when the assailant had an overwhelming preponderance of force. If a war were to break out between Germany and France, or between Russia and Austria, it would be a kind of stalemate in which the advantages would be so great for the defending force that it would be almost impossible for decisive battles to be fought."

"Bloch's central argument which was fully borne out in the world war, was that the next war must necessarily be a long one, resulting, first, in starvation and then in revolution.

"Holding this belief very firmly, he spared no effort in order to impress his ideas upon the minds of the members of the Conference. He gave them all copies of his book, and visited in turn all the plenipotentiaries for the purpose of enforcing his conclusions by personal argument. He was received everywhere with respect, and he undoubtedly produced a very deep impression upon many of the representatives of the Powers. At the same time, he was to some extent in a hostile atmosphere. The military and naval experts who were attached to every delegation were somewhat impatient with his calm assumption that the advance which had taken place in the art of war had practically rendered war impossible, and many of the older members of the Conference had not enough freshness of mind to apply themselves to a thesis which pointed to so radical a conclusion.

"After distributing his Encyclopedia of War and personally canvassing the delegates, Mr. Bloch decided upon a more public method of advertisement. He took a public hall, and delivered a series of four lectures in French, illustrated by magic lantern views, which were very largely attended both by the members of the Conference and by the general public. He spared no expense to make those lectures attractive. A buffet lavishly supplied with champagne and all manner of fruit and refreshments was provided free at his sole expense, while he distributed among the ladies present the richest spoils of the gardens of Holland. Never before has any propagandist of peace accompanied his propaganda with such generous provision for the entertainment and refreshment of his audience. It is no wonder that Bloch's lectures were among the chief social events at the Hague during the meeting of the Conference.

"At times he expressed himself with considerable freedom upon questions which were very seldom discussed by Russian subjects in public, and an intimation was conveyed to him that he would do well to be more careful in his remaining lectures. Bloch, however, was in no way daunted, and despite ominous hints and rumors among the somewhat horrified Russians, who saw visions of Siberia as a possible fate for

the intrepid lecturer, he finished his lectures and departed unmolested.

"Looking back to those happy days, I can recall few pleasanter pictures than that of Mr. Bloch patiently, persistently, wearilessly expounding his great thesis that war will be no more, owing to the operation of natural causes. I still see his genial smile, and the kindly, patient persistence with which he would answer all objections and smooth away all obstacles in order to convince his listeners that the goal which eager hearts had longed for through so many centuries was actually at last within sight of a sceptical world. He stood, throughout the entire Conference, as a herald of the approaching reign of peace. No doubt ever disturbed the calm serenity of his conviction, and, if at times he marvelled somewhat at the obtuseness, indifference, and ignorance of those whom he sought to convert, no trace of this appeared in public. He was ever the apostle, zealous, laborious, willing to "compass heaven and earth in order to make one proselyte."

Bloch's Peace Pavilion at the Paris Exhibition of 1900

"At the Paris Exhibition, the indefatigable apostle of disarmament had a special exhibit in the Peace Section and held one or two conferences on the same lines as those which he held at the Hague.

"He was a born propagandist, and, unlike most propagandists, had money at his disposal with which to carry out his propaganda. He wrote incessantly and voluminously in four languages. From his fertile pen articles appeared in English, French, German and Russian newspapers and magazines. He never for a moment doubted the fact that he had more clearly than any other man grasped the key, if not to the solution of the question of war, at least to the discovery that there was no solution, and that war itself was an exploded anachronism.

"After dinner we had a long discussion, at which many members of the Inter-Parliamentary Conference spoke and among others Mr. Bloch; a certain divergence of opinion arose between Mr. Bloch and some of our French friends. They had been declaring against patriotism and declaiming that cosmopolitanism was the only true international doctrine worthy of civilized men. *Bloch vehemently protested. He declared that he was an internationalist, but he was first of all a patriot, and he would not on any account allow it to be*

understood that he was any less devoted to his country because of his adhesion to the greater idea of cosmopolitan humanity.

"The last time I saw Bloch was when he came over to London with his daughter in May, 1901, to lecture before the United Service Institution on the Lessons of the Transvaal War. I little thought, when I lunched with him at the Hotel Cecil, that it would be the last occasion on which I should have an opportunity of talking with the genial philanthropist, for philanthropist he was in more senses than one. The outside world knows him only as the prophet of the impending extinction of war, but in Warsaw he was better known as the advocate of all good humanitarian work. Night refuges, *crèches*, and all manners of charitable and philanthropic institutions owed much to him, and when his will was read it was found that he had left the sum of $250,000 to the various charitable institutions which he had regularly assisted during his lifetime. There was in him a great bond of sympathy with human suffering. He was ever eager and enthusiastic on behalf of education and of everything calculated to ameliorate the bitter lot of the poor."

Bloch's Death

The great apostle of peace—the Polish J. P. Morgan, as he was rightly called—was busy almost to the last hour of his life with the elaboration of gigantic plans for the carrying on of a vigorous propaganda throughout Europe on the basis of his War Encyclopedia.

He had decided to found a War and Peace Museum at Lucerne and lovingly supervised all the details necessary for the execution of the idea. But he was not permittd to see the opening.

Bloch's health was never very robust. Like his compatriot and fellow-enthusiast, David Lubin, he remained a glutton for work in spite of ill-health and physical pains. He died January 7, 1902, of paralysis of the heart.

Bloch's last will contains this confession of faith: "I was my whole life a Jew and I die a Jew." His death was looked upon at the time as little short of a European misfortune. Four years before, his very name was unknown outside the Slavonic world, "now the announcement of his death caused universal regret throughout both hemispheres, while to the

very wide circle of those who had the privilege of working with him in the cause of peace, it occasioned a poignant regret which is only felt at the loss of a dear and valued friend.

"Ivan von Bloch was a Polish Jew who rose from the ranks, and in so rising enabled the outer world to form some idea of the vast reservoir of human virtue, capacity, and genius which lies below the surface of that great Slav-Semitic lake.

"I called him, in my 'United States of Europe'," continues Stead, "the Russian Cobden, because he reminded me in many ways of that most famous of all the English economists who, like Bloch, was both economist and statesman. He possessed an engaging exterior and was absolutely dominated by the conception of the truth, as he saw it, and to whose study and teaching he devoted his life. He also resembled the great English economist in the originality and simplicity of his mode of thought and in his resolute certainty that he had struck the root of things. He was, like Cobden, an international man, taking wide views of things, and yet always standing four-square upon the solid facts and materialities of life. What Free Trade was to Cobden, a conception of the approaching extinction of war was to Ivan von Bloch.

"And now that dear old man is gone, leaving a void among the propagandists of peace, which there is no one to fill. He has left $25,000 for carrying on the peace propaganda, but no amount of money could adequately compensate for the loss of the personal stimulus and alert intelligence with which he followed every phase of the Movement.

"He was a man in advance of his time, but no prophet was more free from spiritual pride or the arrogance of superiority than Ivan Bloch. He has rendered great service in many ways, but, apart altogether from his teachings and his writings, it was good for us all to see in him the high type of man which the Jewish race is capable of producing. Who knows whether among these dumb, unseen millions of Jewish Poles within the Pale, there may not be many others able to act as the pioneers of European progress?"

The reader will remember the almost identical exclamation of Lubin on the occasion of his visit to his native country.

The Bloch Museum of War and Peace

The "Kriegs- und Friedens-Museum" in Lucerne, situated under the shadow of the triple peak of Mt. Pilatus on the

shores of the historical Lake of the Four Cantons, was dedicated June 7, 1902. The address of the great French pacifist, Frédéric Passy, was delivered in the presence of Bloch's entire family and of hundreds of friends of peace gathered from all nations.

Located next to the railroad station, the monumental building with its gray walls, turrets, and towers, is the most prominent and picturesque structure in that old famous Swiss town. It seems to rise out of the water and creates the impression of a medieval baronial castle rather than that of a modern, anti-feudal institution. It was the first museum that was ever dedicated to the exemplification and glorification of an ideal. Other museums exhibit things. This splendid anti-war exhibit of Bloch's tries to *prove* things.

It was with the object of undermining the poetic-heroic glamour, which even with the educated classes has surrounded militarism from time immemorial, that Bloch conceived the audacious idea of building this unique commentary in marble and stone to his own Encyclopedia of War. He aimed to supplement by this means the peace propaganda that was being carried on by scores of national and international peace societies throughout the world. To this very day the Museum serves as a continuous, visible, and tangible object-lesson to thousands of visitors, for it remains open daily throughout the year. It contains a war library and lecture hall that seats 500 persons. In the large entrance hall, the first thing that strikes the eye is a bust of the founder surrounded by palms and flowers.

The largest of the eight halls is the *Waffensaal,* or armory, containing probably the finest collection of arms, new and old, to be found in Europe. Another room is dedicated to an exhibit of ancient and modern methods of fortification. On the walls of the whole building are tableaux, maps, and plans of battles: the Swiss at Morgarten (1415) defending their mountain passes; the Russians attacking Plevna in the snow (1877); the British method of attack in South Africa (1900), and so on.

One of the most curious exhibits is that of a complete skeleton of a horse riddled with scores of bullets, showing the effect of range upon the nature of bullet injuries to the bone. Not less instructive is the collection of penetrated skulls, actually taken from battlefields.

In one room may be read on the walls the texts of important international treaties—a useful and instructive lesson of the futility of the policy of "Never again" in the days gone by.

The economic section of the Museum, by means of diagrams and tables, shows the cost of wars, past and future, and their effect upon prices, industry and wages.

In a special section devoted to naval warfare, there are pictures of ancient and modern ships together with diagrams showing the strength of the world's navies and the naval budgets of Europe and America.

One of the most suggestive object-lessons, however, and particularly appealing to the imagination, is a twin-painting showing the contrast between a village in time of peace and the same village in time of war. This picture alone is able to kill in any impressionable human breast the romance of militarism and to nurture the prophetic vision which animated the immortal founder of the Museum, viz., that the murderous weapons of war now exhibited in the Museum will some day be looked upon with the same horror which is now inspired by the medieval torture-instruments in the Tower of London.

We wonder whether Bloch, in picking out the Swiss Lake of the Four Cantons as the location of his Peace Museum, had in mind that other, Syrian Lake, the Sea of Galilee, on whose beautiful shores the Prince of Peace passed the greater part of his few years of Jewish missionary activity. However this may be, it is certain that it was one of Bloch's supreme hopes that similar War and Peace Museums would gradually spring forth in the various capitals of the world as centers for the propagation of the gospel of disarmament, which was first preached by the Hebrew prophets. When Bloch paid his last visit to London to address a selected military audience on the lessons of the South African War, he began negotiations with the object of establishing a similar institution in England.

A University of Peace

At the root of Bloch's idea lies a splendid opportunity for some wealthy American Jew to prove to the world that the Synagogue is ready to espouse the cause of international justice. By going a step even beyond the thought of Bloch, he would earn for himself undying fame.

Why should we not have a counterpart of the Lucerne Museum on the banks of the Hudson or the Potomac? It might be a sort of Central Pacific Institute of the American Continent, including a richly endowed University of Peace where history, sociology, and belles-lettres would be properly interpreted. Who can doubt that the world is ready, yea, eager for a new appraisal of spiritual values from the standpoint of the welfare of all classes in all nations of the world?

This University of Peace might also include a training school for a new diplomacy, whose sole aim would be the establishment of a lasting world-peace. It might even contain an International Seminary of the New Theology for the training of priests of a Religion of Peace, such as has been advocated in the previous chapter of this book. That interconfessional theological school would be a living commentary to the ancient Judeo-Christian hymn, *Glory to God in the Hights, and on Earth Peace Among Men,* which ought to be the central piece of the hymnals in all the Houses of God. And could President Coolidge more auspiciously inaugurate his second term than by delivering the opening address in this American Institute of World Peace?

Bloch's Farewell Address

Our sketch of the life-work of Bloch cannot be more appropriately ended than by reproducing his favorite argument, to the spreading of which he devoted an almost superhuman zeal and energy. His essay entitled, "The Wars of the Future," part of which we here publish, appeared in the *Contemporary Review* of 1901. Nothing could better portray the spirit that animated this great attorney of world-peace:

"Military science has from time immemorial been a book with seven seals, which none but the duly initiated were deemed worthy to open. Institutions of the Army, like those of the Church, were taken under the protecting wing of the State and flourished all the more luxuriously in the shade. It was the duty of the masses to pay the bill in men and money, and the privilege of governments or monarchs to spend or misspend both, according to the lights of their reason or the vagaries of their will. Criticism of the means employed and discussion of the ends aimed at were alike forbidden to the outsider.

"It is hardly credible, and yet it is a historic fact, that no priestly caste, since the days of the Pharaohs, has managed to remain so exclusive, so powerful and so secret as the men whose profession it is to kill or be killed. While the wholesome light of publicity has in the course of ages poured in upon and purified all other corporations and adjusted their organization and their workings to modern conditions, the warrior-caste has alone succeeded in shutting out the light of day and carrying over the prejudices, abuses and cruel usages of a barbarous epoch into the refined atmosphere of the 20th century.

"Much that calls for censure in the militarism of today was excusable, if not justifiable, in bygone generations. The army was an instrument which the heaven-sent monarch was alone qualified to wield. All rights descended from him, while he was himself responsible to no man. His soldiers fought for his aggrandizement or his pleasure, suffered for his safety, died for his "glory." The whole religious and social groundwork of this cruel Moloch-worship has long since been ruthlessly swept away, and the new ideas and altered aims call for different and more humanitarian methods. Yet the horrible human sacrifices are offered up at the blood-stained altar now as of yore.

"It is not what men know that calls forth their energies and determines their action, but what they realize. And there seem to be very few who grasp the full significance of militarism in contemporary civilization. Yet it is the worm in the blossoming plant, the serpent in the soft green grass, the poison in the sparkling wine.

"A contemporary soldier in the present state of Europe, at least, doffs his citizenship before donning his regimental uniform. He feels himself less a defender of his fatherland than a servant of his king, whose livery he wears. He must learn to think of his non-military fellow-citizens as possible enemies against whom his rifle may be leveled tomorrow. In fact, the arms he bears must be employed by him in any cause, against any idea, in favor of any injustice.

"Secrecy is the magic word that seals all lips and shuts all eyes. Officers who possess insight to perceive and condemn errors that may lead to a national disaster are marked men. Their criticism is labelled insubordination, their demand for reform is confounded with disaffection, and their career is

ruined. The normal military man is expected to follow the example, without having the justification, of the Spanish soldiers in Souh America, who, when crossing a broad and rapid river under cover of the night which hid them from their foes, received from their leader the historic order: "Keep the silence of death whether you swim or drown. Let all who may be in danger die without uttering a cry for help or a prayer for salvation.

". . . The fact is that all our ideas on military subjects are polarized and need to be translated afresh into the language of everyday use.

"The civilian who dares to ask questions about military matters does so at the risk of his political good name, and with the certitude that he will not be vouchsafed an answer. However patriotic his motives, he is frowned upon as an impertinent busybody, and perhaps talked of as a friend of his country's foes. Even the citizen who has devoted himself with success to the study of military science, without any *arrière-pensée,* is rudely told that the ground he treads is holy and reserved for the initiated. It is thus that the Army is wrapped up in swaddling clothes and protected from the light of day.

"Yet theology itself has been thrown open to laymen, and some of its most authorized exponents today stand outside the sanctuary.

"All this, however, is now radically changed. The romance of war has vanished into thin air with its gaudy uniforms, unfurled banners, and soul-stirring music. Military operations have become as prosaic as ore-smelting, and far less respectable. Armies of today are not composed of gallant, jovial cavaliers, but of entire peoples who curse the fate that compels them to abandon their trades, industries, and professions, thus depriving their families of help and throwing an enormous extra burden upon the state which has to maintain them in idleness at a time when the sources of public revenue are drying up and the necessities of life are more costly than before.

"The people who nowadays have to bear the brunt of battle possess the right to know whether the conditions under which they are called upon to fight are such as to give them a chance of substantial success, a reasonable hope of achieving the only ends which warrant the sacrifices demanded by war. And if no such prospect can be held out to them, they are justified in

casting about for some less costly and more efficacious method of settling disputes.

"War itself is no longer the exclusive concern of the belligerents. And from this it is but a step to the prohibition of certain wars altogether by the majority of nations on the ground of the widespread calamities that would follow in their train. This thin end of the wedge once driven in, the remainder would follow in due course. If a Peace Congress cannot compass the end, the force of circumstances will and must. For the vital interests of nations are all closely interwoven as they never were before, and, like people joining hands with him who receives an electric spark into his body, they all feel the shock. As soon as they perceive that the hardship is more than they can reasonably be expected to bear they will find ways and means of putting a speedy end to the curse of war."

CHAPTER III

The Jewish Winner of the Nobel Peace Prize: Dr. Alfred H. Fried (1864-1921)

It is difficult to sum up in a few pages the life work of the greatest philosopher of peace of our age. He was a man who dedicated to the bitter warfare against war fully 30 years of his life. He wrote with his own hand a Library of Pacificism that included nearly 2,000 articles and essays and more than 50 books and pamphlets. But the task had to be undertaken and this memorial of ours tries to render fitting homage to the great pioneer of the Pacifist Movement. May it also serve as a reminder that our country is the divinely predestined executor of the spiritual wills of all the noble harbingers of the Messianic age. It is we who must complete the work begun by the Palestinian Isaiah in the 8th century B. C. and which was schematized by Alfred H. Fried. He died May 4, 1921, on a pauper's bed in a Vienna hospital, a sort of moral exile in his own country.

In a Vienna Picture-Gallery

Isaiah tells us of the vision that started him on his prophetic career. It was in the Temple at Jerusalem: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth. Also I heard the voice of the Lord, saying, whom shall I send, and who will go for us? Then said I, Here am I, send me." (Is. VI., 6-8.)

About 500 years later another young enthusiast of the race of Shem dedicated his life to a great cause as he knelt before the altar in the temple of his God. It was the lad Hannibal (247 B. C.—183 B. C.) at Carthage and his passion was to destroy the arch enemy of his country, the representative of the military imperialism of the day.

Alfred H. Fried, our hero, at the age of 17 stood one day in an art-gallery of his native town of Vienna. It was in 1881 and he was gazing at the battle picture by the Russian painter,

Verestchagin, which shows the Czar Alexander II. and his staff watching from behind the battleline the murderous slaughter on the battlefield of Plevna. This gruesome exhibition of the cruel hypocrisy of militarism led the young Jewish enthusiast to dedicate his life to a merciless war against the enemy of mankind. From that hour he devoted himself entirely to the fulfilment of the prophetic dream of world peace and the brotherhood of man.

The Baroness Bertha von Suttner

The live stories of creative geniuses and apostles of great world causes are generally short and have little dramatic interest. These men live, and move, and have their being in the central idea and concern of their existence. Alfred H. Fried is no exception to this rule and his biography is a brief one indeed.

Fried early reached the conclusion that the usual university studies would not furnish him with the material and inspiration necessary to build up the System of Pacificism he had already outlined in his mind. After finishing his studies at one of the Latin high schools at Vienna, he worked as a clerk in a book store. Here he could browse at his sweet will, picking up in autodidactic fashion the elements from which he might build the monumental structure of his youthful dream.

In 1888 he established himself as a publisher in Berlin. When, in 1890, Bertha von Suttner published her sensational novel against war, "Ground Arms!", Alfred Fried was vividly reminded of his self-dedication to the cause which she was serving. The decisive hour had struck. A lady of the highest Austrian aristocracy—the Baroness was born a Countess von Kinsky—had found the inspiration and had the courage in one of the reactionary citadels of European militarism to write a revolutionary appeal in behalf of disarmament! This fact aroused the young publisher to wild enthusiasm. He immediately entered into lively correspondence with the Baroness who was then in her 47th year. He first met her on October 18, 1890. Two years later he published the first of his many peace periodicals to which he gave the name of the novel, "Ground Arms!" (*"Waffen nieder!"*) and which the Baroness edited until 1899. It should be noted here that when Bertha von Suttner and her militant privy-councilor started on their life-

careers, the very word "pacificism" was an unknown quantity in the world's vocabulary. It was in this same epochal year of Fried's life, on November 10, 1892, that he founded in Berlin the first German Peace Society.

May to July, 1899, were red-letter months in the calendar of Fried, for the first Peace Conference was then in session at the Hague. All the idealists of pacificism, all the priests and priestesses of the goddess Eirene flocked to the Dutch capital to celebrate there their Vienna Congress and to lay the foundation of their Holy Alliance of Peace.

Fried here met Andrew Carnegie and although he was far from being a pillar of the Synagogue, he was, nevertheless, happy to meet also the Jew, Ivan von Bloch, and to welcome him as one of the chief spiritual organizers of the historical Peace Festival.

The Adventures of a Dutch Pacifist

No words can more adequately describe the atmosphere of utter indifference in which the first two professional pacifists of the world, Bertha von Suttner, the Deborah of the Movement, and her fearless and indefatigable Barak, Alfred H. Fried, were condemned to move and to work than the candid confession made by the belated Dutch pacifist, Dr. Jong van Beek en Donk. It is part of his contribution to the Memorial Fried Symposium which was published in 1922 by Fried's widow and Mr. Mundy Schwalb.

Neither he nor any of his colleagues of the Dutch Department of Justice had taken the slightest notice of the Second Hague Peace Conference although it held its meetings in 1907 in the "Ridderzaal," a few blocks from their own offices! A couple of years later Dr. Jong van Beek en Donk had been stirred up by a friend to take cognizance of the pacifist movement. He could find no literature on the subject in any of the large book stores of the Dutch capital. Finally, after a long search, he discovered the location of the local peace society ("Vrede door Recht"), whose librarian gave him the address of a small book seller in an obscure side street, who, being personally interested in the movement, kept on hand a few pacifist books and pamphlets.

When Dr. van Beek en Donk found the name of *Fried* (meaning Peace) upon most of this literature, he first believed that it was a symbolical name chosen by the editor of

the *Friedenswarte* and the author of the *"Handbuch der Friedensbewegung"* as a fitting pseudonym. It was only in 1912 when he met Alfred H. Fried at the World Peace Congress in Geneva that he was able to convince himself that the Jewish fairies, evidently remembering the symbolic names Isaiah and other Hebrew prophets gave their children, had providentially inspired the Austrian functionary attending to the distribution of family names among the Jewish subjects of Joseph II. He picked out for the ancestors of Alfred the name that the latter was destined to invest with so great a meaning and solemn reality. And to make a good job of it they chose, at the same time, Armistice Day (Nov. 11th) for Alfred's birthday.

A German Captain Reads Fried's Books on the Battlefield

A pleasant antithesis to the indifference of the employees of the Dutch Department of Justice is offered by the spectacle of the German captain, Willy Meyer, of Berlin, reading Dr. Fried's work on the battlefield during the World War. "Often, while reading them," he said, "the thunder of the canonade interrupted me, furnishing a peculiarly eloquent commentary to the pacifist text before me . . . On the school bench and in the house of my parents, the dogma was instilled in my youthful heart: 'War is a law of nature, therefore unavoidable.'

"I became a soldier by profession. The wild life during my lieutenant years prevented me from giving any serious thought to the fundamental principles of my vocation.

"In 1910, aviation was introduced into the German army. I chose that branch. Up to the beginning of the World War, I was mechanically perfecting myself in my chosen vocation, but my first impressions upon the battlefield and in the field hospitals aroused me to a consciousness of the brutality of these human shambles.

"During the winter months of 1914-1915, I tried to become acquainted with the literature of pacificism. At that time, we were housed in a charming villa in Picardy. Fried's books were brought to me by aeroplane from Cologne. I often arose at 5 o'clock in the morning to read them: they literally captivated me. After the war, I was anxious to make the personal acquaintance of the author in order to be able to thank

him, by word of mouth, for the joy and profit I derived from his books ("um dem grossen Manne persönlich für die Bereicherung, die ich durch ihn erfahren hatte, zu danken"). At Berlin and Munich, I met his wife. At last, at the occasion of the Pacifist Congress which took place at Brunswick, in 1920, I had the opportunity to meet Dr. Fried face to face."

"Militarism has a right," says ex-captain Meyer, "to rejoice at the death of the editor of the *Friedenswarte,* for he was one of its most dangerous enemies. But, even beyond the grave, he will continue, through his writings, and the inspiration with which he infused his numerous admirers and collaborators, to fight against the profession of murder which for more than two centuries was presented to the German youth as the noblest of all vocations.

"The valley of misery which we entered in 1914 and in which we are still moving with sorrowful hearts, will finally lead to that international justice of which Fried dreamed. If we had followed his advice, Germany would not now stand where she stands. Well, let us hope that some day, from the graves of the 10,000,000 victims of the Moloch of War, a passionate desire will arise to bury war forever.

"Then the world will acknowledge what it owes to the great peace apostle who was hated and persecuted during his life and is being calumniated even beyond the grave. Fried was a European figure, one of the great heroes of history."

An Exile in Switzerland

The World War has, indeed, aroused mankind from its universal apathy towards the pacifist movement. Up to 1914 neither the world of politics nor of business, neither the church nor the press was interested. The movement then comprised a couple of hundred of idealists, historians, philosophers, and professors of international law. These composed the membership of the frequent peace conferences that assembled in the various cities of the world up to the fateful July when the long brewing war-storm broke at last, burying among its ruins the hopes of the lovers of and workers for peace. The German socialist pacifists were the first to abandon their anti-militaristic professions and to grasp the murderous hand of William II. at that memorable Parliament meeting at the eve of the inva-

sion of Belgium. They drowned their pacifist consciences in the tunes of "Deutschland über Alles."

Bertha von Suttner mercifully died about two months before the slaughter began and, thus, did not have to witness the sad desertion of their colors by her former collaborators. Fried, the faithful Servant of Jahveh, henceforth, took the entire burden upon his own shoulders.

Neither Leipzig nor Vienna was safe. Fried, therefore, removed to Switzerland with his *Friedenswarte* ("Watch-Tower of Peace") where it was published under the very nose of the spies of the Central Powers. The periodical was brilliantly written, a worthy companion to the "Die Zukunft" by his friend Maximilian Harden. The valiant editor struggled during the war with ever growing physical and financial difficulties. While these undermined the health of the great enthusiast, they left his spirit undaunted.

Joseph Fels, David Lubin, and Ivan Bloch worked hard and brought great sacrifices for the triumph of their ideals. But Fried's lot was that of a martyr.

In ever-changing disguises the tiny leaflets of the *Friedenswarte* were smuggled over the frontiers into Germany and Austria. Here the populations besieged by the enemy and even more by their own governments anxiously awaited the arrival of these multicolored heralds of truth and hope. Who can fail to be reminded of the Prophet of the Babylonian Exile sending his words of comfort to his enslaved brethren in the Holy City?

Fried's scantily furnished room in Berne soon became the rendez-vous of the faithful remainder of the friends of peace. These made pilgrimages from Germany and Austria and even from Belgium and France to the editorial office of the *Friedenswarte* where Dr. Fried sat undaunted day by day, ever adding new pages to his classical *"War Diary."* A résumé of this flaming *J'accuse* against the barbarism of war would certainly bear translation into English.

Israel Zangwill rightly said of this "Psychological Encyclopedia of the World War" that it combined the spirit of the philosopher and the God-intoxicated foresight of the prophet. "In a really civilized world," says the great English novelist and wit, "men like Alfred H. Fried should be the leaders of their country instead of being condemned to live in exile."

Winner of the Nobel Peace Prize

Fried was not only the journalist and the annalist but also the logician, technician, and historian of the Peace Movement. His "Handbook" in 2 vols. forms the principal source of information regarding efforts to abolish war, from the earliest times to the first decade of the 20th century. Effort for world peace was to him the highest manifestation of genuine patriotism. His philosophy of pacifism found adequate expression in two mottoes which he placed at the head of his literary masterpiece. The one was taken from the Russian sociologist, J. Novicow, whom he greatly admired; the other was borrowed from Bertha von Suttner:

> "Once a truth has been fully grasped by mankind, it can as little disappear from its mental horizon as a star can cease moving in the firmament,"

and

> "Every new spiritual movement has to pass through three stages: first, one ridicules it; then, one fights against it, and, finally, one reproaches it for running in through open doors."

Fried helped to carry the Peace Movement through the first two stages. To write the last chapter of the History of the militaristic and imperialistic movement will be the task of this and the generations that follow. It will be one of the outstanding tasks of the 20th century and the lion's share ought to be that of Uncle Sam.

In 1911 the Nobel Peace Prize was bestowed jointly on Fried and his Dutch co-religionist, Tobias Michael Karel Asser (1838-1913), the famous jurist and student of international law. In 1913 the University of Leyden gave Fried the honorary doctor's degree. These were the two greatest compensations which fell to his lot, two sun rays in a long life of toil and sorrow. But even these he could not fully enjoy, for he had invested the greater part of his share of the Nobel Prize in Austrian bonds and they lost their value on account of the World War. So, poor Fried who had looked to that relatively large sum as the basis of his old-age pension, had to add one more item to the balance sheet of his life's deceptions.

A Statue of Peace on Ellis Island

Let us hope that the friends of peace in this country will take up the life work of Alfred H. Fried where it dropped from his martyr hands. Fried was the logician-historian of the Peace Movement. Let us become its psychologists. The professional militarists and the philosophers of war well know how to exploit the barbaric residues which lie at the bottom of the soul even of the most civilized man. Military bands, gaudy uniforms, statues of warriors on horseback, and the historic haloes surrounding the sons of Mars—these are but a few of the paraphernalia of their Religion. War, the fear of it and the glory of it, still occupy an enormous place in our political, social, and economic life. It pervades our literature and art. It swallows up one-half of the total budget of mankind.

To this Religion of War we must oppose our Religion of Peace. Every church, every synagogue, every mosque and pagoda throughout the world should form a link in the globe-encircling chain of its shrines. Let Butensky's statue, "Isaiah Beating a Sword into a Plowshare" be placed before every church and synagogue. Let a universal popular subscription be raised and a sculptor commissioned to erect a Peace Statue on Ellis Island as a giant sister-monument to Bartholdi's masterpiece on Bedloe's Island. Among its medallions, besides those of the Gentiles Abbé de St. Pierre and Jean Jacques Rousseau, Immanuel Kant and Tolstoy, Bertha von Suttner and Norman Angell, we should like to see those of Ivan von Bloch, Tobias Michael Karel Asser, Oscar S. Straus, Edward A. Filene and—last but not least—that of Alfred H. Fried.

The Age of International Anarchy

Faithful to our policy not only to visualize the lives, but also to listen as far as possible to the very voices of our heroes, we now give the floor to Dr. Alfred H. Fried. We reproduce a fragment from the only one of his books which has been translated into English, "The Restoration of Europe."

In his letter to the translator (dated Berne, February 24, 1916), the author utters a significant word of advice and warning to both continents:

"From the little book of mine which you are presenting in English translation to the American public, you have learned how significant for unfortunate Europe I believe the example of fortunate America

to be. I see in the noble achievement of the Pan-American Union the example of organization which the European nations must follow if they wish to avoid in the future such catastrophes as that to which they are now fallen a sacrifice.

"I am, therefore, very glad that you are presenting my little book to the reading public of America. Perhaps it will help it to realize the great duty which, after the war, you Americans will have to fulfill toward us Europeans. If we in Europe do not succeed in following the American example, there will be danger that the European example may be followed in America."

We must ever keep in mind the fact that Fried never writes as an Austrian or a pro-German, but as one who thinks internationally. He doesn't hesitate to acknowledge the guilt of the Central Powers but he places the main blame for the war upon the international anarchy which has prevailed in Europe since the Napoleonic Wars. Economically the nations of the old continent were interdependent, but politically they were antagonistic.

Until they learn to work together, Fried was accustomed to say, periodic wars will be inevitable: "A beautiful treaty for world-organization could be made in twenty-four hours if only the will was there to give it life and to enforce it."

And now let us listen to the pacifistic testament of the great Austrian apostle of peace:

The Two False Buttresses of Militarism

"The fanatics of force deny that the process of international organization is approaching its realization and that there exists a natural tendency to co-operation. They justify their attitude with all sorts of arguments based upon their own peculiar philosophy. They *mechanize the teachings of history*—they would conduct the affairs of to-day according to precepts handed down from the time of Charlemagne. But the right of the past can no longer be right in a present that is completely changed. The change has been so unprecedently rapid and revolutionary that the militarists cannot realize that not even the immediate past can give us rules of action for the present. Psychologically and technologically, even the age of Bismarck lies far behind us.

"They see in history nothing but the decisions of force, entirely overlooking the fact that the whole course of world-history is a process of constantly increasing organization, that an uninterrupted line of progress leads *from isolated primitive man up to modern Pan-Americanism.* They do not realize that this evolution of the human race in history is simply the expression of a universal natural law that leads from chaos to world-organization as from cell to Homo Sapiens.

"Ultimately the nations will have to come to an agreement. A united opposition will arise against any state whose militarist policy

menaces other states. The fallacy of militarism is shown by its very foundations—Mercantilism and Nationalism.

"The advocates of force justify their methods by pointing out the necessity of providing markets for home products. But this necessity results from the lack of world-organization and the consequent attempt of each state to assure these conditions of life for itself alone, without consideration of the vital rights of others. When political organization of the world shall open its markets to all the members of the world-state, there will be no longer any necessity for their violent appropriation by any one member.

"Thanks to our intellectual progress as expressed in industrial and technical development, we are to-day in a position to use the products of the entire earth in any part of the earth and to put the highest products of technical skill and adaptation in any one place to service in all other places.

"But this exchange of goods brings with it not only friendly relations and contacts, but friction as well. What does the militarist conclude? That commerce is not an agency for peace but a cause of war. It is the false conclusion of the near-sighted. *War is not caused by commerce, but by the manipulation of political relations to the new conditions created by world-commerce.*

"The other false buttress of militarism is nationalism. As in mercantilism so in nationalism, militarism perpetuates an evil by which the individual states were established. It has the peculiarity of undermining the inner life of nations and of developing embittered antagonism between nations; it is, therefore, one of the chief hindrances to internationalism. It emphasizes certain superficialities, which it misrepresents as the highest ideals of humanity, repulsing all that is outwardly different, unmindful of the fact that only the most primitive stage of organization is achieved through antagonism.

"Only by the political organization of all mankind can each nation attain its full freedom and become an active agent of human progress. Militarism founded on nationalism obstructs such free development of the nation. Its fundamental principles of oppression and violent annexation are inherently opposed to national equality and to national greatness.

"Militarism does not change the final course of the world's history, but for a time it does distort and mislead human thought. It prevents the recognition of a natural tendency, and forces humanity with infinite toil and suffering to fight its way back from the side-paths into which it had been misled, on to the high road of true social progress. It destroys the life of generations. With tremendous industry its apostles try to give it a scientific, political basis. The great teachings of Darwin which promised such a wonderful insight into the secret processes of nature, have been distorted by the militarists and misapplied to politics.

"But, it must be placed to the credit of militarism that, in order to obtain its final goal, world-dominion, it has, through establishing a system of alliances among the great world-powers, made thereby the first faltering baby-steps toward a real international organization. A dim suspicion that association was the way out of anarchy seemed to prevail, but the courage to take the decisive step was lacking. They stopped off halfway, and that half-work is taking its revenge

to-day. The system of alliances which have been a noble beginning, led to the world-catastrophe.

"In brief, international anarchy is the result of the maladaptation of political institutions to the natural tendencies of human groups to become inter-dependent. Militarism is the false instrument by which men, trusting to the experiences of a previous period of history, have sought to remedy the situation. It still prevails, but its sway is no longer undisputed. Pacificism, which has recognized the true direction of evolution, has seen the evil of international anarchy and rightly analyzed its causes.

"The World-War has not proven that pacificism was wrong but that it was not sufficiently influential. Having demonstrated the failure of militarism, the World-War has, on the contrary, increased the prestige of pacificism. But the contest between the supporters of the old philosophy of force and the new school of thought must go on uninterrupted. Step by step, the apostles of force and the believers in anarchy must be driven back. They are fighting with the lowest weapons, calumny, insult and scorn. They cannot refute the pacifist position, so they try to discredit it.

Carnegie's Peace Palace a Monumental "Friedenswarte"

"Andrew Carnegie's Peace Palace at the Hague, so laughed at by the militarists, remains in spite of their merry-making a valuable and visible sign of pacifist progress. True, amid the thunder of canons, they who mocked at the empty Palace of Peace by the sand-dunes of Scheveningen, were sure of the applause of the mob. But jests cannot destroy such a work. Let them laugh: neither their laughter nor their hate can destroy the great principles for which that building stands. It could not put the canons to sleep, but its very existence is a continuous crying protest against their murderous work—a protest that will yet awaken mankind and destroy the foundations of the old system of force.

"Internationalism long ago ceased to be a mere idea. It has exercised an appreciable influence on the life of nations, and established important precedents which gave ground for hope that the nations would adapt their political relations to the natural evolution toward a World State. Such a globe-encircling organization cannot, however, be created by a single deed of force. It must come gradually.

"Let us not forget that between 1874 and 1909, no less than eighty-six international agreements were made, that from the Congress of Vienna (1815) to 1910, one hundred and fifty-eight international congresses and conferences were held.

"Treaties are becoming more and more the backbone and scaffolding of the new society of nations that is coming into being. The World-War rather affirmed than disproved this. With the definite defeat of the forces of international anarchy this scaffolding will become stronger and stronger until eventually it will become unshakable.

"Conclusion: the World-War, by a far shot, did not mean the collapse of pacificism; it is European diplomacy and the apostles of force, the fanatics of preparedness and Utopians of world-dominion

who proved to be bankrupt. They are bankrupt who lived in the belief that peace would be secured by preparing for war and only by preparing for war; they who thought that a sharp sword and dry powder outweighed all the instruments of reconciliation and peaceful settlement. Rivers of blood and the desolation of war have proved this philosophy unfitted for the age.

"Our opponents and critics who think pacificism is living in the clouds are mistaken. To us pacificists, the World-War brought no disillusionments. Just because we have seen it coming we had struggled to prevent it and sounded the warning. We indicated the path of reason which might have avoided it.

"Let us but cry from the housetops: the great hour of pacificism has come. When humanity awakens at last from its age-long bloody hallucination, when it will count and realize the cost of the harvest of war, then it will certainly accept the noble teachings, the redeeming philosophy of peace. The past cannot be unmade, but the future is in our hands. The age that is dawning is the age of peace, the great era of reconciliation and adjustment, ushering in, let us hope, the complete and final restoration of Europe."

A New Covenant with the House of Israel

But even the closest knitted League of Nations would not be sufficient to restore Europe to her former grandeur and prosperity, and to create a warless world. It would not suffice even if it were backed by the best organized Permanent Court of International Justice based upon the most perfect Code of International Law. An inference is often drawn from the reputed efficiency of our civil and criminal codes and courts in our social life. But this analogy doesn't hold good.

Have, forsooth, all the famous codes of laws that have been framed from the time of Hammurabi and Moses to those of Justinian and Napoleon hindered society from reaching the very edge of social, economic, and moral bankruptcy? Have the millions of courts and prisons which cover the earth and which have covered it from time immemorial kept men from sin and vice? Do our numberless jurists and attorneys, policemen and prison guards deter men from committing crime?

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off.

"It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it and do it?

"Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it and do it?

"But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." (Deuteronomy, XXX, 11-14).

"I will make a new covenant with the house of Israel, saith the Lord, I will put my law in their inward parts, and write it in their hearts. And they shall teach no more every man his neighbor, saying, Know the Lord: *for they shall all know me, from the least of them unto the greatest of them*" (Jeremiah XXXI, 32-33).

These two famous passages of the Old Testament Jesus had evidently in mind when he told his disciples that the Kingdom of God was within them, not outside of them.

The "Kingdom of God" which Jesus preached was a Reign of Social and International Justice. This cannot be established by external agencies only. It must be based mainly upon a genuine change of heart. We must go back in all sincerity to the philosophy of life of the Essenes, from whose spiritual loins Jesus sprang. We must not only preach its rules in our Sunday Schools and Churches, but follow them in our every-day life.

Without a shrug of the shoulder or an indulgent smile, we must be able to subscribe whole-heartedly to these principles: no man who is eager to work should be left without at least a dry crust of bread to sustain his force; we must stop building luxurious palaces as long as four-fifths of the earth's population is condemned to live in hovels; it is not consonant with the precepts of a humane religion to dress in silk and velvet and costly furs as long as there are millions of widows and orphans without enough calico to cover their naked bodies.

These may not be the teachings of "sound" political economy, but they are certainly part of the code of divine economics which we are trying to formulate in this book.

To sum it up: our social and political body suffers from two wounds, the one internal, the other external. We are in danger of bleeding to death unless we apply to our domestic and international relationships the treatment that was so clearly and eloquently outlined by the Hebrew prophets, summed up in the Sermon on the Mount, and ceaselessly interpreted to mankind by the sages of every language and nation.

Then and only then will be realized Tennyson's beautiful dream of "A Parliament of Man, a Federation of the World"—a dream that ever inspired the labors of that great and indefatigable worker for world peace, Alfred Hermann Fried.

CHAPTER IV

Oscar S. Straus, an American Ambassador of Religious, Industrial and International Peace (1850)

Alfred H. Fried and Oscar S. Straus! The one born in Austria and the other in neighboring Bavaria, two countries, closely related racially and religiously. So also were the lives of these two Hebrews dedicated alike to the establishment of the same Kingdom of God on earth. Fried was the founder of the first German Peace Society. Straus was the first President of the New York Peace Society, and, following a period in which Andrew Carnegie occupied the position, is once more its President.

But yet what a difference between the external careers of these two Jewish apostles of peace! The one struggling almost from the cradle to the grave against the adversity of fate; the other moving upon the heights of life. While Fried was clerking in a bookstore of Vienna, Straus passed through that city on his first mission to Constantinople as Ambassador of the greatest and most powerful republic on earth. The 23 year old Fried would hardly have dreamt at that time that the celebrated diplomat and statesman would, thirty-six years later, become one of his admiring biographers. There seems, after all, to be some hidden trace of retributive justice in the fate of men.

Besides the external divergencies, there was also a psychological difference in the careers of the two men. Judaism played but a hazy part in Fried's life. Oscar S. Straus, on the contrary, was ever proud of his Jewish ancestry. He acted throughout his whole life as a faithful son of the synagogue, starting the very first paragraph of his Autobiography* with the declaration, "I am a Hebrew." And throughout the 430 pages of his life's story he is ever returning to his racial credo, elated, it would seem, over the fact that it was given to him

*"*Under Four Administrations,*" New York, 1922, Scribner's.

to vindicate his people through the official recognition bestowed upon him by four American Presidents.

Passing in review all the subjects of our sketches, we notice that the Jewish friends and disciples of St. Simon, Ferdinand Lassalle, Walter Rathenau, Joseph Fels, Ivan von Bloch, and Alfred Hermann Fried worked for the final victory of social and international justice, the two main planks in the platform of the Hebrew Prophets, without much consciousness of their racial origin. But David Lubin and Oscar S. Straus walked through life with a Hebrew chip on their shoulders.

Straus' Great-Grandfather a Member of the French Sanhedrin

Straus in truth had no reason to be ashamed of his ancestry. His great-grandfather was a member of the famous Jewish Sanhedrin, an Assembly of Notables convoked in Paris in 1807 by Napoleon. Seventy-one of the most illustrious Hebrews of the French Empire gathered in that year in its capital to sign their declaration of independence from the narrow restrictions and traditions of the medieval synagogue that they might "justify Judaism and Jewry to the world." By this act they enabled the French Emperor to fling open the gates of the Ghettos and to welcome their inmates to the full privileges and duties of French citizenship. Thus a real meaning was given to the French Revolution's first emancipatory gesture of 1791.

Straus' father, Lazarus (born 1809) lived in comfortable circumstances in Bavaria as a landowner and wholesale grain merchant. On account of his active participation in the revolutionary movement of 1848, the reactionary government of Bavaria continually subjected him to petty annoyances and discriminations. On this account he decided in 1852 to emigrate to the United States.

Oscar, his youngest child, was then less than a year and a half old. Leaving his wife and four small children behind, Lazarus Straus proceeded to Oglethorpe, Georgia, where he met some acquaintances from the old country. He started on his new career in this big, New World as a petty ambulant merchant, as did the ancestors of the Guggenheims, Seligmans, Sterns and most of the other families of the present Jewish aristocracy of our country.

On August 24, 1854, Mrs. Straus with her children—the oldest child, Isidor, was 9 years old—left Otterberg to join her husband, who met her at New York.

The family passed a couple of weeks in Philadelphia on account of an epidemic of yellow fever, then raging in Savannah. After this they settled at Talbottom, where Mr. Straus had prepared a comfortable home for his little family. He could not have dreamt at that time that his three boys were destined to become, each one in his own way, the pride of their adopted country and a glory to their race.

A Pupil in a Baptist Sunday School

The Straus family were the only Jews in the small Georgia town where they lived. The Jewish education of the children had, therefore, to be given them at home. When Oscar was 8½ years old, he was sent to Sunday School at the Baptist Church whose minister was an intimate friend of Mr. Straus and with whom he often discussed religious matters. The parson remembered the difficulties which he had had with his Hebrew grammar during his Seminary years and was evidently quite astonished to see a small village merchant fluently reading the Old Testament in the original and quoting passages from it by wholesale.

The Sunday School teacher, a gunsmith by trade, did not try to "convert" the Straus boy but confined his instruction exclusively to passages from the Hebrew Bible.

In 1863, the Straus family moved to Columbus, Georgia, then a town of about 12,000 souls. Here Oscar was given a sound drilling in Latin under the tutorship of a certain Dr. Dews.

On April 16, 1865, a week after General Lee had surrendered to General Grant at Appomatox, Columbus was captured by General James H. Wilson, after a feeble skirmish on the part of its citizen-soldiers. On account of the disruption of telegraph and railroad communications, the news of the surrender had not reached Columbus in time to prevent the engagement.

After the capture, the town was looted by a local rabble led by a couple of drunken Federal soldiers. The Straus family was among the sufferers, and Mr. Straus had to start life anew. He decided to move North and finally settled in New York where—with his two older sons, Isidor and Nathan—he established himself in the wholesale crockery business.

Straus' Appeal in Behalf of the Evidences of Christianity

In 1867, Oscar entered Columbia College, where he had as classmates Brander Matthews, Robert Fulton Cutting, and Stuyvesant Fish. Here he had his first opportunity to act as an arbiter of religious and social peace. The Rev. Dr. McVickar conducted a course on "The Evidences of Christianity," which was to the taste of very few of the non-Episcopalian students, and being compulsory was deeply resented by some of them. On this account, he was entirely unable to maintain discipline in the classroom.

"One day," we read in Mr. Straus' Autobiography, "when the disturbances became most flagrant, and the poor professor was quite helpless, I ventured to point out to him how he might bring about order. He received my suggestion most favorably, so I asked him to let me take his chair for a few moments. I made a brief appeal to the class, reminding them that we were now seniors, and that there were some, especially those intending to study for the ministry, who were interested in the subject and prevented from following it by the boisterous behaviour of the rest. I was jeeringly dubbed Prof. Straus, but I went right on. I said I knew there were a number who were opposed to the study of Evidences of Christianity, and I proposed that they rise. To those who got up, I gave permission to leave the room, and as I recall it there were some eight or ten left. Then I turned to Dr. McVickar and said, 'Here is a class you can teach.' And the session went on smoothly enough. Subsequently a petition was drawn up and signed by a large majority of the class, asking that we be excused from examinations in this particular subject; but President Barnard replied that the request could not be entertained."

During his four college years, Straus had not only successfully started on his arbitration career, but had made himself a reputation as a poet. "I recall with a smile," he says in his Autobiography, "that the choice for class poet at Commencement lay between Brander Matthews and myself, and for some reason, which posterity will doubtless find even more difficult to fathom than I have, I was chosen."

Characteristically enough, this lineal and spiritual descendant of the Hebrew prophets chose as the theme of his first literary attempt, "Truth and Error." Henceforth Straus' life was dedicated to sitting in judgment between the two: at this writing he acts as umpire between the Jews, Christians and Muslims of Palestine.

A West Point Candidate

Straus not only appreciates humor and joviality as one of the most valuable assets in man's life, but himself possesses

a fair portion of that precious psychic commodity. But the joke on himself with which he started his public career was nevertheless involuntary. The youth who was later to be the President of the New York Peace Society and Chairman of the Paris Committee of the League to Enforce Peace, and who had in his rhetorical quiver the stuff for a hundred addresses upon the League of Nations, tried to enter West Point!

That we may not be accused of exaggeration or of stretching a point for literary purposes, we will give the floor to the graduate of Columbia College himself:

"A fervent aspiration, held by me in those years, was to devote my life to the nation, and I could conceive no better way of doing so than to enter the army. One day I saw an item in the press that President Grant had several appointments to make to the United States Military Academy. I consulted with Dr. F. A. P. Barnard, President of Columbia, and he gave me a letter of introduction to Grant, highly commending me for an appointment. When President Grant came to New York, I called on him. He received me very kindly, but informed me that he had only something like eight appointments allowed him by law, and he had decided to give them where possible to the sons of officers who had been killed in the war; if, however, there were not enough such candidates, he would be glad to give me a chance."

That chance did not develop—fortunately, perhaps, for General Pershing—and Straus in the fall of 1871 entered the Columbia Law School from which he graduated in June, 1873. Immediately afterwards, he entered the offices of Ward, Jones and Whitehead, one of New York's prominent law firms.

The Hebrew chip which, from his very birth, Straus carried on his shoulder, soon grew to a blooming rod of Aaron. The Y. M. C. A. having been practically closed to the brethren of Jesus and his Apostles, Straus and a few enthusiastic Jewish fellow-members of the New York bar, in 1874, organized a Y. M. H. A. "for the cultural and intellectual advancement of Jewish young men." Straus opened its first entertainment with an address on the history of literary clubs from the time of Socrates to the Coffee-houses of Addison, Steele and Goldsmith.

After a few years of successful and lucrative practice as an attorney, Straus' health forced him to abandon his career and he entered into partnership with his father and two elder brothers in the wholesale crockery business (1881-1887). But he soon retired from private business to become the brilliant,

courageous and successful attorney and *commis voyageur* of his country and of humanity at large.

Straus' First Mission to Turkey

Books carry their own fates, and very few have had a more auspicious sequel than the first literary production of the learned crockery merchant of 42 Warren Street. "The Origin of Republican Government," Straus' masterpiece of historical writing, was the outgrowth of a lecture delivered in the winter of 1883-1884 in the Y. M. H. A. In it the author traced with skill and brilliancy the rise of democracy, step by step, from the Hebrew Commonwealth as it was expounded in the Old Testament and interpreted by the early Puritans of New England. This book became the literary foundation of his diplomatic career.

"In the Fall of the year following the publication of my book (1886), I chanced to meet Senator Gorman of Maryland at the Palmer House, Chicago, where we both happened to be stopping. He told me that he and his son had read my book on their trip with the greatest interest,"

and suddenly the Maryland Senator, switching off from his literary eulogy, told the much surprised author that he proposed suggesting him to President Cleveland for nomination as United States Minister to Turkey. Mr. S. S. Cox, who held the post at the time, was about to resign.

The proposition was finally laid before Grover Cleveland by Carl Schurz and other powerful friends of Straus. America's chief concern in Turkey then as now was the protection of American missionary interests, the chief representative of which was the American Board of Commissioners for Foreign Missions. The president naturally wished to appoint to this particular mission one who would be satisfactory to the constituency of this Board. He was favorably enough impressed with Mr. Straus but hesitated to appoint him in view of the above facts.

Henry Ward Beecher's Historical Memorial on Religious Tolerance

The Rev. Dr. Henry Ward Beecher, the famous pastor of Plymouth Church of Brooklyn, cut the Gordian knot with a

memorable letter to the President. We reproduce it in full as an act of homage both to its author and to its central figure:

"Brooklyn, New York,
"February 12, 1887.

"Hon. Grover Cleveland, President of the United States,
"Washington, D. C.

"Dear Mr. President:

"Some of our best citizens are solicitous for the appointment of Oscar Straus as Minister to Turkey. Of his fitness, there is a general consent that he is personally, and in attainments, eminently excellent.

"But I am interested in another quality—the fact that he is a *Hebrew.*

"The bitter prejudice against Jews, which obtains in many parts of Europe, ought not to receive any countenance in America. It is because he is a Jew that I would urge his appointment as a fit recognition of this remarkable people, who are becoming large contributors to American prosperity and whose intelligence, morality, and large liberality in all public measures for the welfare of society, deserve and should receive from the hands of our government some such recognition.

"Is it not, also, a duty to set forth, in this quiet but effectual method, the genius of American government which has under its fostering care people of all civilized nations, and which treats them without regard to civil, religious, or race peculiarities as common citizens? We send Danes to Denmark, Germans to Germany. We reject no man because he is a Frenchman. Why should we not make a crowning testimony to the genius of our people, by sending a Hebrew to Turkey?

"The ignorance and superstition of medieval Europe may account for the prejudices of the dark age. But how a Christian nowadays can turn from a Jew, I cannot imagine. Christianity itself sucked at the bosom of Judaism. Our roots are in the Old Testament. We are Jews ourselves gone to blossom and fruit; Christianity is Judaism in evolution, and it would seem strange for the seed to turn against the stock on which it was grown.

(Signed) Henry Ward Beecher."

On March 24, 1887, Straus received the telegram announcing his appointment as Minister to Turkey, a message which has historic value for him and for all of us who firmly believe in the principle of religious fairness and religious tolerance. He was then at Atlantic City where he was resting for a few days recuperating from a cold.

"Following the Keiley incident"—A. M. Keiley of Virginia who was, in 1885, nominated by Cleveland as Minister to Austria-Hungary but was objected to by the Austrian Government because Mrs. Keiley was of Jewish parentage—"my

appointment was a silent but effective protest against such illiberal views as those expressed by Austria-Hungary; and to me personally it meant something to be sent as the representative of my country to the power whose dominions extended over the land that cradled my race, Palestine."

On April 9, 1887, Mr. Straus, acompanied by Mrs. Straus and their younger daughter, Aline, sailed from New York to take up his mission, his one prayer in bidding farewell to his home being, as he said, that he might find no vacant seat at his table upon his return, and that he might discharge his high trust with credit and honor: "for this no sacrifice would be too great."

Lunch with General Boulanger

Straus landed at London, where he had an interview with Baron Alfred Charles de Rothschild, and then went on to Paris. Here Count Dillon, who was at that time managing director of the Mackay-Bennett Cable Company, introduced him to his classmate, Boulanger. The General, who was the military and political hero of the day, had been given the war portfolio in the Freycinet Cabinet and was expected by the masses to play the part of a second Napoleon.

Boulanger told Straus over the luncheon table of his visit to the Yorktown Centennial Celebration and of how he had travelled on this occasion as far as the Pacific Ocean in company with General Sherman. At that time he was asked what he thought of our fortifications.—"You know what antiquated and insignificant things they are," the general said in an aside to Mrs. Straus—"I praised them, of course, and said I thought they were splendid, that I had never seen any better ones because"—and here his eyes twinkled—"no country has such nice ditches in front of its fortifications," obviously meaning the Atlantic and Pacific Oceans.

And now the budding apostle of international peace came to the fore. When the champagne was being drunk and toasts were in order, Straus, turning to the fire-eating "man on horseback," proposed, "General, may you conduct the War Department so successfully that posterity will know you as the great preserver of peace."

"To this the General responded that for fifteen years France had always been on the defensive and permitted insults rather than take offense, but that the time had come when she could no longer do so

and must be ready for the offensive. He evidently had in mind that war was imminent. At a later meeting he asked me whether, in case of war, I would be willing to take charge of French interests in Turkey. I told him that while, of course, it would be agreeable to me personally, such action could be taken only under the authority of my government, which authority I would have to obtain before giving an official answer."

In 1891, Boulanger, a fugitive from France, committed suicide on the grave of his mistress, in the cemetery of Ixelles, near Brussels.

Presiding at the Commencement Exercises of Robert College

Shortly after his arrival at Constantinople and even before his first audience with the Sultan, Straus presided at the Commencement exercises of Robert College. This famous institution was justly the pride of the American Missions. It had then about 180 students, mainly Bulgarians, Greeks, and Armenians. There were only two or three Turks among the number. Orations were delivered in French and the various languages of the East.

"The Turks believed that behind our institutions lay a purpose inimical to the sovereignty of Turkey, a belief stimulated by Russia and by some French Catholics, who were opposed to the extended use of the English language and the influence of Protestant English and American ideas in the East. This gave rise to many of the vexatious questions that the legation had to solve."

To pour oil upon the troubled waters, Straus made himself the eloquent interpreter of the pacific world mission of the United States:

. . . . "and America, the youngest of nations, in gratitude for all the past, as a token of her amity and her friendship, has sent back on the advance current of this return tide not ships of war nor armed troops, but her most cherished institution, a fully equipped American college.

"So that here, today, on the beautiful and picturesque shores of the classic Bosphorus, on the very spot where the nations of the East four and a half centuries ago erected and left the well-preserved monument of their passage to the West, stands Robert College. What a tale and what a history! Robert College here and the Towers of Roumeli-Hissar there! The one the fortified remains of bygone wars, the other the tranquil emblem of returning peace. What a double tale do these two institutions speak to one another! The tie that unites them is one of love and peace, a league more puissant than army or navy for the welfare and happi-

ness of nations. When centuries shall have rolled by and another Gibbon shall come to write of empires, may it be his privilege to record no longer the decline and fall, but the rise and rejuvenation of this Orient to which we look with affection."

At Jerusalem

Many of the missionary schools had been closed as the result of intrigues and outright hostilities. Straus made a vigorous and successful intercession with the Turkish government in their behalf. He then visited Cairo, Jaffa, Jerusalem, Beirut, and Smyrna to confer with our missionaries and consuls. On this journey he gave to the Turkish *valis* (governors of provinces) a taste of American shirt-sleeve diplomacy.

In the ancient and celebrated city of Beirut alone 15 of the schools were re-opened before the Ambassador's arrival. Five or six others opened their doors while he was there.

Not only were our missionary schools constantly harassed by the Turkish authorities, but the agents of the American and British Bible Societies were often arbitrarily arrested for plying their modest and honorable trade. Straus' influence with the Grand Vizier, Kiamil Pasha, was strong enough to put a stop also to this abuse of power on the part of his underlings.

In Jerusalem, Straus had some hard nuts to crack. As a rule the Ottoman government was friendly to the Jews. But Russia and Roumania had lately incited it to expel all Jewish immigrants from the Holy Land:

"It was the irony of persecution that the Russian Jews who came to Turkey were claimed as subjects by Russia, which entered a protest at the Porte against making them Ottoman subjects. On the other hand, the Russian Patriarch in Turkey and the dignitaries of the Roman Church objected to the settlement of foreign Jews in Palestine. This pressure from powers that Turkey wished to please brought forth the promulgation of a law interdicting all Jews from coming to Palestine for permanent residence."

A Prayer and Warning to Rome

When will Edom cease to lay his heavy hand on brother Jacob? Not only the Zionists, against whose plans the Vatican is openly and clandestinely working, but also the whole House of Israel very often feels impelled to address to Heaven the prayer uttered by the patriarch Jacob as he returned home from his sojourn with tricky Laban:

"Deliver me, O Lord, I pray thee, from the hand of my brother, from the hand of Esau, for I fear him lest he will come and smite me, and the mother with the children." (Genesis, XXXII, 12.)

The present book is wholly built upon the thesis that the Jew, both by inborn instinct and by eminent historical domain, is the divinely appointed world-apostle of peace between man and man, class and class, nation and nation. But even the worm will turn. In the past, Rome has drilled into the brains and hearts of mankind the damnable calumny that the Jewish people as such bear the guilt for the crucifixion of Christ. If, in spite of the results of historical research, she should persist in this accusation and continue to challenge Israel over the question of Jerusalem, the spirit of the sons of the zealous priest Mattathias may flare up once more. Pius XI. and his College of Cardinals might then find repeated the story told in the First Book of the Maccabees of Judah's successful fight against Antiochus Epiphanes. . . .

But let us return to Jeru-salem, that hoary "City of Peace." Here our American ambassador of concord successfully obtained some shred of justice for the brethren of Jesus, who, as the Grand Vizier pointed out to Mr. Straus, "had, at certain periods of the year, Easter in particular, when religious fanaticism was at an especially high pitch, to remain in their houses to escape attack and perhaps murder at the hands of the Christians."

While in the Holy City, the American Ambassador was instrumental in freeing from prison more than 400 Jewish immigrants who were held there awaiting deportation. The most touching scene of his sojourn was the appearance before his hotel of a mass delegation of Jews who came to thank their illustrious co-religionist for this act of salvation and to present him with a beautifully embossed Hebrew memorial. This memorial, proudly reproduced in his Autobiography, lends to it, even typographically, a genuinely Jewish aspect.

The life-story of Mr. Straus has been so admirably sketched by himself in the work from which we have so often quoted in the preceding pages, that we are justified in devoting the rest of the space at our disposal to a brief psychological study of the man who, like his great friend and master, Theodore Roosevelt, crowded several lives into the years allotted him by a Divine Providence.

It was Straus, who, during the Administration of President McKinley, induced the Sultan, Abd-ul-Hamid, to intercede with the Mohammedan Sulus in the Philippine Islands, and who thus, in an exceedingly critical moment of our military history, saved our country from the necessity of putting at least 20,000 troops into the field. This successful intercession prevented the outbreak of a "Holy War" in our new colonial possession, and the merciless slaughter which would have resulted from such an outbreak of religious fanaticism.

Straus' pride in this achievement in religious diplomacy is well justified. Did he not through his act point, even though semi-unconsciously, the way in which Israel could some day become among the nations the apostle of religious, social, and international peace, thereby gloriously justifying its continuous existence as a separate world community?

Straus and Herzl

As he returned from his second Turkish mission, Straus again passed through Vienna, where he was glad to shake hands with the famous founder of modern Zionism, Dr. Theodor Herzl. He felt that the entire complex of questions which compose the so-called Jewish Problem—a problem as vexing to the Jew as to the world at large—could only be solved by the serious co-operation of earnest Jews who are more concerned with the future of their people than with its past and who have the brains to go to the core of the problem, shoving aside the non-essentials which encumber it. A kind of miniature American Sanhedrin might yet, some day in the not very distant future, gather in the city of Washington, under the presidency of the very descendant of the Straus member of the French Sanhedrin. . . .

"I received a note from Dr. Herzl asking for an appointment. I was glad of the opportunity to meet him. I found a man of attractive appearance; a little above medium height, coal-black beard and hair, very dark, expressive, bright eyes. He was about forty years old, seemed full of energy, beaming with idealism, but a man of the world. He did not at all impress one as a religious fanatic.

"He said the idea of Zionism, or rather, the colonization of oppressed Jews, had been developing in his mind for ten or twelve years. I told him I was not a Zionist, though I did not want him to understand that I was in any way opposed to the movement, or disposed carelessly to ignore the solemn aspirations which the deeply religious members of my race had prayerfully nurtured in sorrow and suffering through the ages. In answer to his question

whether the Sultan had ever spoken with me about the subject, I told him he had not, as he probably understood it was not an American question and did not in any way come under my jurisdiction. But I told Herzl of my negotiations regarding the immigration of the Jews to Palestine during my first mission to Turkey, when I visited Jerusalem.

"We spoke of the condition brought about through the agitation of Zionism, the immigration of hundreds of Jews without means into Palestine, where there was as yet no industry to enable them to make a livelihood.

"I suggested that it might be best for him to go to Constantinople and personally take up his negotiations.

"He informed me that some months before he had taken the matter up with the German Emperor and was led to believe that the Emperor was not in any way opposed to Zionism nor to the returning of the Jews to Palestine, *but Dr. Herzl feared the opposition of the Catholics.*

"I mentioned Mesopotamia to him as a better place for the colonization of the Jews than Palestine; it was the original home of Abraham and his progenitors, was sparsely settled, and if the ancient canals were reopened that country could support several million people.

"In brief, it seemed to me that Herzl was one of those men who, having capacity and idealism, attach themselves to a cause that appeals to their intellect or their sympathies, and grow in spirit and effectiveness through the intensity of their devotion. Such men often develop extraordinary qualities of true greatness under conditions that impose weighty responsibilities, to an extent which they themselves did not realize."

An Audience with the King of Italy

That the Jewish Problem, as part of the great religious and social world-problem which preoccupies contemporary society, was ever uppermost in his mind, is best shown by Straus' recital of his sojourn in Rome, in the Spring of 1913. April 28 of that year he was received by Victor Emmanuel III.

"We talked of the Jews, and he said in Italy they were not made a separate element in the population. 'We neither know nor care whether a man is a Jew or not,' he remarked, adding that *the only persons who took special notice of the subject at all were occasional clericals.* Personally he was very fond of the Jews; nearly every ministry had contained one or more; and General Giuseppe Ottolenghi, a Jew who had been Minister of War a few years before, had been one of his most favored instructors."

While in Rome, Mr. Straus also met its Jewish Mayor, the famous Signor Ernesto Nathan—who belonged to a branch of the Rothschild family and who had won literary fame as editor of the works of Giuseppe Mazzini. Mazzini, while a

political refugee in London, had become an intimate friend of the Nathan family. From Rome Mr. and Mrs. Straus went to Ostia, the famous commercial port of the ancient capital of Italy, in order to attend the excavations there. In the Mayor's party which accompanied them, Straus met his famous co-religionist, George Brandes, the Danish historian of literature, and through his friend, David Lubin, was introduced to the great Italian statesman and economist, Luigi Luzzatti.

This former Premier and professor of international law at the University of Rome is in a certain sense an Italian edition of Oscar S. Straus. As practical statesman, orator, and writer he had been a life-long fighter for the sacred principles of religious liberty and of social and international justice. He confessed to his new friend that his own work on "Liberty of Conscience and Science" had been mainly inspired by his book on "Roger Williams," and by the chapter on the development of religious liberty in his "American Spirit" (a Collection of 23 Addresses and Papers dating from 1896 to 1912).*

Straus was particularly pleased to learn from Luzzatti that, although he was not brought up in the orthodox traditions of the Synagogue, he was ever ready to stand up for his people.

The President of the New York Peace Society Takes the Floor

Mr. Straus, as the reader may remember, was President of the New York Peace Society until 1906, when he went into the Cabinet of Theodore Roosevelt as Secretary of Commerce and Labor, and, after the interim in which Andrew Carnegie held the presidency (1906-1919) he was re-elected president and still holds the position. He was also Chairman of the Paris Committee of the League to Enforce Peace and is, at present, Vice-President of the League of Nations Non-Partisan Association. In these and various other capacities he has delivered nearly one hundred addresses upon the problem of world peace and especially that of the League of Nations.

We cannot here do more than reproduce a few passages from two of his addresses, the one delivered in 1917 during

* *The American Spirit.* Published by The Century Co., New York, 1913.

the World War; the other on April 29, 1923, at New Brunswick, New Jersey, at the inauguration of an interconfessional branch of the League of Nations Non-Partisan Association:

"World dominion or downfall" is the Kaiser's alternative. "World peace, world justice and the world's security" is our alternative.

"The German historian, Heinrich von Treitschke, the foremost exponent of German *Kultur,* said: 'The Christian duty of self-sacrifice for something higher does not apply to the state. For the sake of the Fatherland, we must overcome our natural feeling of humanity."

"This expresses another challenge for which we are determined to stake our lives and our sacred honor, and, for the sake of our Fatherland, it will be our aim and our purpose to gain a firm anchor for our natural feeling of humanity which lies at the basis not only of our institutions, but of democracy wherever it exists throughout the world.

"This war has already demonstrated that there is a higher form of patriotism than nationalism, and that higher form is not limited by the boundaries of one's country, but by a duty to mankind to safeguard the trust of civilization.

"Our controlling motive is not conquest, nor even that form of victory that seeks a victim, or the misery of our enemies, or the devastation of their land, but a victory for those ideals and principles which shall shed their blessings no less upon our enemies than upon our Allies.

"Out of the bloody trenches of the war arise the ideals which the victory of the Allies bring or will bring to a reconstructed world for the general welfare of mankind. The unity of purpose and the community of sacrifices which we are making have obliterated national antagonism and have laid the foundation for a new world with higher standards of moral relationship.

"It is the duty of our statesmen to build up and make the future secure by destroying the power of separate nations to injure one another. This can and should be done by cementing their united power to safeguard their joint and separate welfare. Such an achievement is worthy of the sacrifice and will be the greatest victory nations have ever contended for in the wars of recorded history. A lesser victory would not be commensurate with the sacrifices the war has and will entail.

"The intensified national spirit, the extreme form of which is illustrated by the German militaristic *Kultur,* even in time of peace, causes a suspension of moral law between nations. This form of nationalism must be replaced with a higher form that recognizes that above loyalty to one's country, or Fatherland, are the obligations that every people owes to mankind.

"For this higher or super-national form the Allies have united. But for a willingness to forego national advantages for service to mankind, neither Great Britain nor America would have entered the war. In entering it, they, together with our Allies, not in word, but in act, committed themselves not only to the defeat of Germany, but to the creation of new world conditions in which imperialism with all it implies cannot live, and in which all people shall have the

fullest and freest opportunity for development and progress without the menace of conquest or domination.

"America, in entering the war, abandoned its continental isolation, but, in doing so, she has not abandoned, but strengthened, fortified and extended her ideals of liberty. She has enlarged her Monroe Doctrine, and dedicated to her Allies and to mankind the policies she developed to safeguard her democracy, so that it may truthfully now be said, as John Hay expressed it: 'The American policy is the Monroe Doctrine and the Golden Rule.'

"The allied young manhood in the trenches have already cemented a League of Nations. Why need we wait longer to formulate what their blood and sacrifice have sanctioned and sanctified? Why not make sure that such a League as unites us now shall be continued and perpetuated for the future? The formation of such a League now during the continuance of the war will give added assurance not only to the Allies, but to the neutral countries and nations as well as to the rest of the world, that we seek not the victory of conquest, but the victory of justice which all nations shall share equally, secured by the power of the combined nations.

"Our sacrifices will have been made in vain unless the results show a world free from the dangers of an insidious slavery, from the teachings and practices of unconscionable might and ruthless militarism.

"This is the victory which must be won as a preliminary to peace, and as an added fortress for its security."

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"For nearly five thousand years as the records of history tell us, the nations of the world strained their ingenuity and resources to prepare for war, offensive war for conquest, or defensive from fear of aggression. The prophetic hope of Isaiah has been perverted so that the nations were ever ready to beat their *enemies'* swords into plow-shares, while they were busy in sharpening their own swords for war.

"After the World-War with its ten millions of slaughtered on the field of battle and its total of twenty million dead, its untold billions representing the war's bill of destruction and devastation, the representatives of the victorious and neutral nations assembled at the Paris Peace Conference. Their first thought was inspired by the conviction, either civilization must prevent such another war or such another war would destroy civilization.

"Any one who says that he believes in *a* League of Nations, or in *an* International Court of Justice, but not in the existing League with its present membership of 54 nations, or in the existing International Court of Justice, is either deceiving himself or deceiving others. From the dawn of history to our own day, there has been neither a League of Nations nor an International Court. Therefore, to scrap the existing machinery for world peace would in all probability make it impossible to get any other for generations to come.

"But they say the present League is faulty. I grant you it is; the same was said of the Constitution of the United States—but just as the latter was amended and clarified by interpretation, so will the Covenant of the League be amended. And in the mean-

time, the nations are ready to accept the United States upon any terms that may be regarded by us as necessary so as to have the terms of our entrance accord with our constitutional provisions.

"Senator Borah wants war outlawed. If he can show us a more practical method of outlawing war than the League of Nations, for Heaven's sake, let him enlighten the world and become the saviour of mankind.

"The International Court of Justice is in spirit an American institution purposed to function, in the main, for the nations of the world as our Supreme Court functions for the forty-eight states composing our national union.

"Because President Harding favors our entrance in the Court, it is claimed by some of his strongest political supporters that if he continues to advocate it, it will split the Republican Party. As a Republican, I deny it; but if that were true, I had much rather see it split in favor of a principle to safeguard our own future and the welfare of mankind, than to gain a temporary party victory.

"Another group claim that for the United States to become an official member of the International Court is equivalent to entering the League of Nations by a back door. If that were true, I would oppose becoming a member of the Court because when the United States enters the League of Nations, I want to see her enter by the front door or not at all.

"The League of Nations was never conceived as a partisan matter. To make of it a partisan question is to distort and destroy the most promising institution that the world's nations, after the most destructive war in all history, have ever conceived for their future happiness. Unfortunately and to our shame, the long-drawn-out discussion in our Senate, embittered and distorted by partisanship, so mystified the people as to lead them to fear that if we joined the League of Nations our sons could, against our consent, be sent again to die in the shambles of Europe.

"This League of Nations is not a League of compulsion, but a League of conciliation, arraying the moral conscience of the nations against any nation that ruthlessly begins war without first availing itself of the peaceful methods of adjustment provided for in the Covenant.

"Many of the opponents of the League in the Senate and elsewhere seek to justify their opposition by the success of the Washington Arms Conference and its great accomplishment for the limitation of capital ships and the Four-Power Treaty for the pacification of the Pacific. The result of that conference, instead of being an argument against the League, is rather a by-product of the League, as all of the nine nations, with the exception of the United States, are members of the League and enjoy the benefit of its security. For one, I doubt that but for the existence of the League, Great Britain and Japan would have exchanged their Two-Power Treaty for the Four-Power Treaty; and the same I think is true in regard to the Nine-Power Treaty respecting the national integrity of China.

"The opponents further claim that the League is a Super-State and that it limits the individual sovereignty of states. The only sovereignty it limits is the savage sovereignty of beginning a war

unjustifiably and running amuck among the nations. On the contrary, it does not limit sovereignty of individual states. It enlarges the sovereignty of individual states in accordance with its own best interests and the world needs.

"In conclusion: The League of Nations transcends all partisanship; it rises into the highest domains of international righteousness and morals, for the welfare of our children's children, for the conservation of civilization and the redemption of mankind."

The Supreme Leadership of the American Synagogue Offered to Mr. Straus

The man, a few fragments of whose life's story we have tried to present in the preceding pages, represents the vitalistic acme of the Jewish people. He was born in a small Bavarian village. He was three times chosen to represent the most powerful republic on earth at the Court of one of the great powers of the world. He was given a seat in the highest State Council of his country. Bowing his head to receive the blessing of his father, he started in 1887 on his first mission to Turkey. He was received by Sultans, Kings and Queens, and associated with the statesmen, merchant princes, and financial magnates of two continents. He modestly returned to private life, accepting invitations to preside over conventions of the Union of American Hebrew Congregations and to write sketches for the American Jewish Year Book.

Having gone so far, could not this noble scion of a noble Jewish family, the successful diplomat and statesman, the efficient attorney and trained merchant, the eloquent orator and learned historian, be prevailed upon to consecrate the rest of his life to the supreme leadership of the three and a half million Jews of the United States? Surely he, as few others, is fitted to guide them into the proper channels which would gradually lead them to assume their divinely pre-destined rôle as the world champions of the tri-une Message of Truth, Justice and Peace.

Oscar S. Straus in his person sums up the work of the social reformers and apostles of peace whose lives' sketches are gathered between the covers of this volume. He is the most typical living representative of the highest Jewish ideals. He commands, as does no other among his contemporaries, the love, respect, and admiration of his co-religionists the world over. In brief, he seems to be divinely foreordained to become the present-day exponent of the social and peace gospel of the

Hebrew prophets and of their successors throughout the ages.

It is a great burden that we dare to propose shall be laid upon his shoulders, but he knows the saying of the *Pirke Aboth:* "When none else is available, it is up to you to take the helm."

PART III

The Religion of the Prophets

CHAPTER I

World Peace or World Chaos?

After a cosmic catastrophe like that of 1914-1918, the covenant of a lasting peace cannot be signed in ink by diplomats assembled in the halls of a former royal palace. Such a one can only be sealed in tears by contrite populations, conquered and conquerors kneeling together in repentance in their Houses of God.

We philosophers and devotees of Peace do not yearn for mere autographed scraps of parchment. We are not fighting for diplomatic makeshifts that will result only in a temporary let-up in slaughter. Even the question of gradual disarmament we hold as secondary matter. Great Britain was not armed when the war broke out. Until she entered the war the United States was militarily helpless. But as soon as the military spirit had been aroused, both countries were able quickly to transform themselves into nation-wide arsenals and giant army camps. In almost no time murder-kits, complete and scientifically perfect, were ready for 5,000,000 British and Yankee workingmen and clerks, bourgeois and noblemen.

Although religionists of Peace, we do not care very much for the ritual of pacificism. The husks of international law we hold in light esteem. The spreading of exact knowledge concerning the intricacies of the *jus gentium* among a handful of jurists, seems to us of less importance than the spreading of a genuine spirit of international justice, the building up of a real longing for peace among the masses.

The Duty of the Churches to Become the Heralds of a Lasting World-Peace

Bertha von Suttner in her brilliant peace-song, *"Ground Arms!"*, addressed herself to the masses. Ivan von Bloch, after creating with his monumental Encyclopedia of War, a solid foundation for the Peace Palace of the future, continues even beyond the grave to speak to the heart and imagination of the masses through his Museum at Lucerne. Alfred H. Fried, through his countless articles published throughout the

world, spoke directly to the people. Oscar S. Straus appealed and still appeals directly to the American Commonwealth in his addresses without number on the necessity of American membership in the League of Nations.

It is the task of the official representatives of religion to continue in every land the work which was started and fostered by these lay-apostles of peace. It is their duty to carry the sacred task to its final and glorious consummation.

The churches and synagogues and the rest of the world's institutions of religion can and must do this work. For them not to undertake it would be equivalent to filing a petition in voluntary bankruptcy. For the 9,000,000 official representatives of organized religion not to assume the responsibility for the final establishment of world-peace would be to yield their pulpits to lay-preachers, who would then have to proclaim the gospel of peace in our day as the Hebrew lay-prophets and their lay-successors have had to do, often risking their liberty, yea, life itself.

"And the earth was in a state of chaos, and darkness was upon the face of the deep abyss. And the Spirit of God hovered over the face of the waters. And God said, Let there be light." (Genesis I., 2-3.)

Let the religious leaders of the world follow in God's steps. Let them "raise their voices and smooth the path" for the Lord's Angel of Peace. In doing this they will fight for the welfare of mankind. They will also best serve their own interests. For the world in truth is becoming tired of the dogmatic and ritual husks of creed and is eager to reach the kernel of Faith.

Our medieval scholastics seem to have neither the time nor the disposition thoroughly to cleanse their Houses of God. Among our leading theologians there are a few, however, who have grasped the full meaning of the intellectual revolution which, started by Copernicus in the 16th century and continued by Baruch Spinoza in the 17th and Immanuel Kant in the 18th century, has reached its culmination in Charles Darwin and his followers in the various fields of human knowledge.

It is they who begin to admit frankly that Religion, if we penetrate to its very core, is a branch of natural history, that the theology which was taught to them in their seminaries is but an archeological introduction to the true Science of God.

Progressive men of their caliber gladly confess that the real D. D.s are the D. S.s, that the study of the Creation is the safest path leading to the knowledge of the Creator, that the ideal Church and Synagogue of the future will be a noble structure built upon a wooded hill overlooking the sea, with an astronomical observatory in its tower and a chemical laboratory in its basement.

Our Schools of Theology must become Schools of Prophets and the men sent forth by them must with genuine apostolic zeal preach from their sacred pulpits the tri-une divine gospel of Truth, Justice and Peace, which alone can bring lasting salvation to a world in disruption.

No doubt it requires a strong, thoughtful and sincere mind to grasp the fearful dilemma which at present faces our generation: *World-Peace or World-Chaos?* Toward the solution of this problem of problems all our efforts must be wholly bent. It can, however, not be solved adequately until our brains are swept clean of the cobwebs that have accumulated there as an atavistic heritage of a faulty and outworn education. Let the churches, then, as a preparation for the tremendous task awaiting them, concentrate their strength on the labor of reaching a true knowledge of the Creator and man's real position and purpose in the universe.

Let their leaders first themselves become convinced that God's Nature, from meadow to the "wildest" forest-jungle, if only studied with unprejudiced eyes, presents to us a sheer continuous scene of peace, not of strife; not a brutal "scramble for existence," but rather a state of instinctive helpfulness and co-operation; in brief, a spectacle which the great prophet-poet, Isaiah, with a truly deep insight into the real economy of God's Household, and an inimitable irony of indulgence, describes as Nature's concomitant to man's final reaching the stage of universal peace:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

"And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

"And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."

(Isaiah xi, 6-9.)

And once they, themselves, have been penetrated by this great truth of God's real intent and working method which

Ernest Thompson Seton has so eloquently illustrated in his "The Ten Commandments in the Animal World," let our priests, pastors and rabbis leave no stone unturned until that knowledge has also taken hold of the minds of their flocks. As a natural consequence thereof, real and final peace will be gradually established among the children of man. Is it not a sad and disheartening fact, indeed, that while we have domesticated wolf and wildcat, tamed lion and bear, we are yet unable to dominate the beast in our own hearts?

An Inter-Confessional World-Alliance for International Friendship

To grapple fully with the world-situation of to-day we need, however, not only strong minds but also stout hearts. For truly we are living in the very vortex of one of the greatest convulsions of history—a convulsion that far surpasses in magnitude even that through which the Roman Empire passed, when it gave birth to Christian civilization. The Allies have succeeded in laying the military ghost which, in 1914, suddenly appeared on the world's horizon. But, in its place, other grinning specters are coming to the fore. In a word: Europe trembles on the brink of economical bankruptcy and moral dissolution.

To meet this menacing world-condition we need to close our ranks and to consider whether it is possible to create a World-Alliance of International Friendship and Co-operation. Not to do so is to incur the danger of having our civilization cast upon one of those refuse-heaps upon which other discarded civilizations have been flung before.

Such a world-alliance is possible. The ominous croakings of our prophets of evil, the narrow-chested views of our ossified isolationists, the present hysterical status of the nerves of the Orient and of Continental Europe, may make its attainment difficult. It may be delayed while the churches of the world are being cleansed of the ancient rubbish which they yet superstitiously reverence, but it will finally come about through the honest and strenuous co-operation of the churches, Christian and non-Christian, restored to the sublime purposes of their founders.

The old religious systems of Central and Eastern Europe have completely broken down. So also have the philosophies of life of their educated classes, now to a great extent con-

demned to proletarian conditions. The whole political machinery of the old world lies in pieces, as it were, on the floors of its palaces and parliament houses.

We must not turn a blind eye to the fact that since the time of Amos, who diagnosed it well, the imperialism of greed and exploitation has governed the world. We must not fail to see that now as then our social system is dominated by a suicidal lack of the spirit of fraternity. We must not be deceived into believing that civilization can survive the relapse of almost a whole continent into a state of near-barbarism.

A Neurological Survey of Asia and Europe

Nearly one-fifth of the 345,000,000 inhabitants of *China* find themselves in an almost continuous state of near-starvation. This condition exists in spite of the enormous wealth which lies buried in her soil and in spite of the laborious and frugal character of her people. The natural consequence of such a situation is a growing unrest throughout the immense territory of the Celestial Empire. Only eyes that refuse to see can fail to discover the dangers of war lurking in many of its nooks and corners.

As to *Japan,* the Prussia of Asia, whose jingoes consider not only the Chinese but even all the white races of the globe as their inferiors, she has not yet forgotten that at the end of her successful war with China, in 1895, Russia, Germany and France stepped in, preventing her from harvesting the full fruits of her victory.

That preparatory war was her Koeniggraetz. Her triumph over Russia, in 1905, was her Sedan.

It was upon the back of the British lion—Anglo-Japanese Alliance: 1902—that Japan rose to her present predominant position in Asia, which is somewhat analogous to that which was occupied by Germany on the European continent before 1914.

In 1910, Japan, as a first stepping-stone to her great Asiatic world-dominion dream annexed Korea—her Bosnia-Herzegowina; seven years later, she gobbled up the rest of Manchuria, taking advantage of the Russian collapse.

It is Japan which is mainly responsible for the continuance of the Civil War between the Northern and Southern parts of China: Sun Yat Sen's Exchequer is said to be subterraneously connected with the Treasury Department at Tokio. Let us, further, not forget that Japan, as the recent attempt on the life of the prince-regent seems to show, is menaced with a proletarian revolution.

If Germany had won the World War—and Nippon was firmly convinced of the infallibility of the *Grosser Generalstab*—Japan, whose statesmen closely followed in the diplomatic tracks of their great model, Bismarck, would have gobbled up China, her one large resource of raw material.

In five, in ten years, the wounds of the Russian Bear will have completely healed up; allied Moscow and Peking may then be ready and willing to claim back *their* Alsace-Lorraines.

W. H. Gardner sounds a timely warning in the April, 1924, issue of the *Atl. Monthly.*

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Let us now cross over to *India.* This great human beehive finds itself in a perpetual state of disturbance, evidently caused by the instinctive fear of the stranger close by. The enormous British Dominion on the Ganges is indeed, in spite of the honest efforts of England to establish peace and prosperity there, a country of unceasing turmoil and unrest.

The Hindoos, who form three-fifths of India's population of over 300,000,000, by the fundamental precepts of their religion, are non-resistant pacifists. The country, nevertheless, constitutes a perpetual war-menace.

Gandhi's non-violent revolution is being abetted by India's 75,000,000 belligerent Mohammedans who hate the British Government and, indeed, the entire Christian West. If permitted to come to its full fruition, this underground revolution means war to the knife against the foreign rulers, and disorder on a large scale in India will almost surely be accompanied by a bloody uprising of the 50,000,000 Sudra helots against the oppressive rule of the aristocratic Brahmins. Let us, finally, not forget the ominous words of Count Okuma, the great Japanese statesman, before the Kobe Chamber of Commerce: "There are 300,000,000 natives in India looking to us to rescue them from the thraldom of Great Britain." (A. M. Pooley, "Japan's Foreign Policy," 1920, p. 18).

Turn to *Egypt* and *Syria,* the classical centers of world unrest and discord. By placing an unpopular ruler upon the artificially resuscitated throne of the Pharaohs at Cairo, and by accepting a mandate for Palestine while a powerful wave of nationalism among the Mohammedan Arabs is shaking the Holy Land, the British have unwittingly added new explosive material to these ancient powder-magazines.

But the real danger zone lies in *Anatolia* and in the close neighborhood of its European outpost, Constantinople. All the necessary tinder for a religious, political and social world-conflict is gathered there. President Kemal Pasha may one day surprise the world by mounting the throne of a restored Turkey and throw the torch of war into that millennial accumulation of political and racial dynamite, known as the Balkans. For it lies in the Turk who was autocratically ruled for centuries to bow willingly to dictatorial rule; and Mustapha Kemal, who is fully aware of his nation's psychology, could count upon the immediate and hearty co-operation of the two racially-related Turanian countries, *Bulgaria* and *Hungary.* They themselves are eagerly longing for the Day on which they may get even with Jugo-Slavia and Rumania, and only wait for a proper opportunity.

Let us not forget that the Turk, the "Sick Man" who was, four years ago, more thoroughly beaten than even Austria and Germany, and whose patrimony the victorious Allies were going to parcel out among themselves and their friends, has returned to Europe for good, and is again practically master in his own house. Being, moreover, the leading power of Islam in the Near East, the New Turkey has again become the triumphant military champion of the entire Muslim world, and, in particular, of those of its sections which are disheartened with European exploitation. The New Turkey occupies in this regard in the Near East an analogous position to that held by Japan in the Far East in the eyes of the younger generations of political enthusiasts, i. e., that of a Liberator of the Orient from the "tyranny" of the Occident.

All Asia and Africa have, with intense interest, watched the successful Angora experiment, and, although Mustapha Kemal Pasha through his summary abolition of the Caliphate and by unceremoniously giving the Muslim Pope his walking papers has temporarily struck a terrible blow to the world prestige of Islam, he will, after the first excitement is over, continue

to be considered by the sober, educated Orientals as one of the saviors of Asia and Africa

The wild enthusiasm with which the population of Constantinople greeted, on October 6th, 1923, the triumphal return of the Turkish troops after nearly four years of banishment, has an ominous ring for ears than can hear, and are able to interpret properly, subterranean political tremors.

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And now, let us briefly survey Europe proper:

The triumph of the League of Nations over Mussolini's bold attempt to disturb the peace of the world, the apparent financial recuperation of Austria and her friendly commercial treaties with her neighbors and former associates in the Empire of the Hapsburg augur well for the maintenance of the *status quo,* but we must not close our eyes to the fact that the newborn state of *Czecho-Slovakia* ever trembles before a rising of the Magyars and is dreading an ever menacing coalition of Austria and Germany.

Poland cannot come to her rest; the Russian bear and the Teutonic wolf are waiting for her.

The reader is well acquainted with the political volcanoes of *Russia and Germany.*

He is being kept informed through the daily press of the tremors that are convulsing the bodies politic of the World War victors, France and England, Belgium and Italy. He is also aware that even such neutral powers as Holland and Switzerland, Spain and Scandinavia have greatly suffered and are suffering still from the violent economic convulsion of the rest of the old continent.

This brief diagnosis of the overwrought nervous state of the greater portion of mankind shows that there is an abundance of political and social explosives in the Near and Far East and on the European continent, to blow up the peace of the world. It only requires some new erratic Francis Joseph or William II. to deem it of advantage on some black night to put the match to the fuse.

Is a New Reign of Terror Looming Upon the World-Horizon?

Thus, the hour is black, indeed! Another world-war like that of 1914-1918 may not materialize, but a new kind of guerilla-revolution may come, caused by the despair of hys-

terical masses—a Reign of Terror spreading for years through the greater part of Europe and Asia, a sort of mass-migration of hungry city mobs from land to land. For hungry men will not lie down passively and die.

A spiritual and moral regeneration that goes to the roots of things is the one possible remedy for this poor stricken world of ours; it alone can save our menaced civilization.

Woodrow Wilson, with his Fourteen Points and flaming war messages had, in 1918, electrified the starving, apathetic masses both in the trenches and behind the lines. The natives rose in a last effort to shake off their dynastic yokes and to find relief from oppression. When their new hopes were blasted, and they knew that they were again deluded, they fell back into the stupor of despair. To restore the old hopes, to put the sufferers again upon their feet, will require a new message of world salvation. The American continent is the one region from which it can come. It must, however, not only issue from the White House, but also be backed whole-heartedly by the entire American nation.

Then, and then only, will be realized the vision of Isaiah and Micah who dreamed of a disarmament of the human race.

We repeat it: the lead in this eirenic world movement must be taken by the sanctuaries of the Lord, the time-hallowed asylums of peace.

The 7,000,000 churches, mosques and temples of the world must become, as it were, islands of peace in the globe-wide ocean of religious and racial hatreds. Their spiritual leaders must drill it into the brains and hearts of mankind that now is the time to replace our present autocracy of brute selfishness by the democracy of social service. Sincere world co-operation must become the ruling principle in any plan tending toward the rescue of mankind from the utter ruin that menaces it.

The world must pool its combined resources. Russia must again become the granary of Europe. Europe must be restored as the principal market of America. Vienna must again sing at its work. The Boulevards of Paris must once more re-echo the gaiety and prosperity of the Second Empire.

To accomplish this we need a Napoleon of Peace. This leader, in order to be able to impose upon the world the prophetic gospel of social and international justice will need

super-human audacity as well as imagination of a high order. Will this Saviour of Mankind spring from the Royal House of Uncle Sam?

America, the Future Arbiter of the World

"For unto whom that hath shall be given" (St. Matthew XXV, 29). A recent Japanese daily cogently adds to the Gospel word "and from him much shall be required," ending its comment as follows: "It is in the power of America to rescue the world or to lead it to ruin."

Almost overnight America has become the greatest of the world powers. It is within her range to decide the fate of mankind for generations to come.

This new Rip Van Winkle is, however, still rubbing his sleepy eyes. He is not fully awake to the changed situation. But some day he will have, nilly willy, to assume his responsibility for the European and the Oriental crises. The sooner the task is undertaken the better. This is the great world mission for which the Almighty seems to have set the American people at a psychological moment between the two potential centers of the new world upheaval.

To prepare herself for this great rôle as the eventual world arbiter, America must develop a new national psychology, work out a new philosophy of national and international life. A new opportunity, greater even than that of 1776, knocks at our door. Civilization is once more at the crossroads. Will America guide mankind into the road of an everlasting world peace or let it chose the path leading to a world-destructive chaos?

Former Associate-Justice of the Supreme Court of the United States, John H. Clarke, in his brilliant Youngstown, Ohio, address to the young veterans of the World War, of May 30th, 1923, has thrown out a suggestion which may yet lead to the establishment of a Holy Alliance of Eternal Peace:

"All of the old agencies for securing peace have failed when put to a serious test, and never so disastrously as in 1914. We must devise some new method or perish, and for this reason I am addressing myself to the young soldiers of our country to-day. Old statesmen fear change, with rare exceptions they have neither the vision nor the courage to see and believe that the present and the future can improve upon the past and, therefore, unless the young men—the young soldiers—of the country take this fateful matter in hand, we shall inevitably drift into another world-war.

"But the desired result can be accomplished only by organization. It cannot be accomplished by carrying 'no more war' banners, nor by aimlessly resolving in favor of 'outlawing war'—all such devices have failed a hundred times. Only organization with a definite program and with specific agencies to carry it into effect can lead to the triumph of peace over the thoroughly organized agencies of war.

"Only in the youth of our country is to be found the courage, the driving force, which will induce our statesmen to at least try the experiment of organizing our country for peace. And, therefore, I am here to-day appealing to you and to the millions like you who are the pawns in this game of war—the men who must be mangled and die in it—not to wait longer but to inaugurate some movement to compel such organization for peace. Why should we not try the experiment? If it fails, we shall be in no worse plight than we are now; but if it succeeds, the world is saved.

"You cannot accomplish this result through either of the two great political parties; the leadership of both is far too scheming, self-seeking and sordid for such high enterprise. But by resolute action you can easily coerce them both into supporting you and never so easily and successfully as in the coming year, the year of presidential campaign.

"Be assured that you will not be alone in your effort to achieve this greatest of moral purposes. You are sure to have the assistance of all the churches, Christian and Jewish, Protestant and Catholic; of the colleges and schools, and of all the organizations of the women and many of the organizations of the men of our country. All that is needed is leadership, such leadership as the aspiring, bold and brave youth of our land can so certainly and so easily furnish for so great a cause."

Justice Clarke's appeal was heartily endorsed Jan. 1, 1924, by the Convention of the International Student Volunteer Movement at Indianapolis. The American people will, indeed, not remain deaf to the imploring European S. O. S. which has been intermittently sent over the Atlantic since the very first days of the Armistice.

The following crisp statement by a prominent English writer well sums up the attitude of the British people which seems to be ready to share with us the burden of the great work of world rescue:

"The United States now holds the balance of power in the world. Her provincialism may be its undoing. She, herself, feels safe to-day, even as she did before the war, indeed for long after it had been in progress. She will continue to feel safe until the curtain rings up for another German 'Day.' For she always will be too absorbed in business, and in her own internal affairs, too disposed to belittle other nations, too disinclined to study world-politics impartially. Convinced once more of her own invulnerability, she will endeavor to maintain her isolation. She is right to preserve her independence. But it is easy to push this policy to excess.

"National wealth has its responsibilities as well as individual wealth, and wealth won from a world-wide calamity imposes added obligations. The United States is in the world, not outside of it, and, therefore, is as responsible for its welfare as any of the other lodgers. At present her advantages in size, compactness, strength and wealth, blind her to this fact. She has half forgotten the lesson of the late war, and what her own position would have been had Germany become the master of Europe. The situation, then foreshadowed, may recur. Nowadays events move at a speed which leaves too little time for reflection. We overlook the fact that the collapse of all national government in Russia and the deliberate massacre of all those educated Russians who might have restored it have left Russia at the mercy of Germany. Germany's nature and ideals have not changed. She is still a beast of prey."

(Francis Francis, Our Ruling Classes,
London, 1922, pp. 29-30.)

President Coolidge's Opportunity

The world stands indeed in great need of swift, energetic initiative and leadership. It cries out for a man strong enough to impose his thought and will upon his contemporaries, to imprint upon the chaos of the outer world his sovereign faith in the great ideal of a universal, lasting peace:

"And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

"'Remember the word which Moses the servant of the Lord commanded you, saying, The Lord your God hath given you rest, and hath given you this land.

"'Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valor, and help them;

"'Until the Lord have given your brethren rest, as he hath given you, and they also have possessed the land which the Lord your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the Lord's servant gave you on this side Jordan toward the sunrising.'"

(Joshua i, 12-15.)

Our country is the "Reubenites, Gadites, and half the tribe of Manasseh" of the contemporary world; while the greater part of the nations of Europe have not yet gained a firm foothold on this common Mother Earth of ours, we live in peace and prosperity:

"And they answered Joshua saying, 'All that thou commandest us we will do, and whithersoever thou sendest us, we will go.

"'According as we hearkened unto Moses in all things, so will we hearken unto thee: only the Lord thy God be with thee, as he was with Moses.'"

(*ibid.*, 16,17.)

Will we answer our summons in the same spirit of cheerfulness? Will the American people strengthen the hands of its Joshua bin Nun, President Calvin Coolidge, enabling him to continue and complete the work of the world's pacification that was started with prudent vigor by his predecessor, President Harding?

The present occupant of the White House certainly has the statesmanlike grasp needed for laying in the city of Washington. the foundation of a Holy Alliance of Eternal Peace, thus crowning the work started by the Conference on the Limitation of Armaments.

President Coolidge, then, has the floor and he can rest assured that the entire world will listen with enraptured attention to his Gospel of Salvation. Mankind is eager to solve the crucial dilemma: "Ground Arms!" or "Cosmic Suicide" which faces it. And the world begins to see that this dilemma can only be solved on the basis of a complete economical and spiritual about-face on the part of the present generation. The old political and diplomatic formulas must be discarded. We must put on a new Adam.

The Roman Emperor Julian Apostata (331 A. D.-363 A. D.), confessing the defeat of his vain efforts to restore paganism, bitterly exclaimed: "Thou hast conquered, Galilean!" Will he conquer again, or will Mammon forever remain the harsh, autocratic ruler of the world? Will the Golden Rule of Rabbi Hillel and his young contemporary, Jesus, finally prevail, or, will the cruel rule of gold continue to remain in force?

Will the insatiable god of greed, who since time immemorial has sucked the blood of mankind in evergrowing streams, perpetuate his soul- and body-destroying cult? Or, will humanity at last become sickened of looking upon its whole life as nothing but an everlasting, monotonous struggle for daily bread and the satisfaction of mean, brutal instincts? Will it persevere in looking at its god-granted, beautiful Garden of Eden in no other terms than those of coal, oil and gold fields to be exploited by grasping, competing trusts?

The Renaissance of Asia and Africa and the Need of a Rejuvenation of the Missionary Spirit

Only the united efforts of the Churches of Christ and of the Synagogue can destroy this cult of Mammon and replace it by a whole-hearted worship of the God of Truth, Justice

and Peace. Gentile and Jew must join hands in a new world missionary movement. We must, however, approach the monotheistic, cultured Arab, the proud, intellectual citizen of Japan, the learned Chinese and the philosophical Hindoo, not in the sanctimonious attitude of "missionaries and teachers" but as brothers and friends and in the honest effort to find a common basis for a new world covenant. This has been eloquently set forth by Allan H. Hunter in his essay which is quoted in our Preface.

It cannot be repeated too often that any message from Church and Synagogue in order to have the necessary power to win the New Orient must have the categorical imperative of a real brotherhood for its kernel. A "Brotherhood of Man," such as it is preached from our present pulpits and electoral platforms will not satisfy the need of the hour.

In the trenches of the World War, the idea of a God-ordained world fraternity took a firm hold of the 10,000,000 men who were risking their lives for what the best among them believed to be the highest ideals of civilization. These youthful heroes drawn from a score of nations and representing a multitude of races and creeds, have refused to let go of their ideals since they have returned to the peaceful occupations they had laid down when they grasped their rifles.

Ours is a critical hour in the destiny of man. The bloody ghost of Bolshevism is stalking abroad. An economic world-revolution is threatening all of us. Only by applying the principle of genuine fraternity to our entire social system at home and in our foreign relations, can we expect to prepare, even gradually, the reign of a lasting world peace. Will our Western civilization muster the necessary strength and sincerity to rise to the situation?

The haughty treatment we are handing out to the underdog in our own Mammon-ridden society, and even more in our relations with the East, which we consider as our rightful field of exploitation, is the real cause of the world's unrest.

Lenin, the nobleman, and the highly educated Trotsky, during the last stages of the World War and the even more dangerous period of revolutionary transition, have, for over six years, maintained themselves in the Kremlin of the Czars as absolute rulers of a population of nearly 130,000,000 proletarians. Why? Because they not only considered but also

treated the Moujik as their brother, without the slightest mental reservation.

We are not equal by nature. It is with this biological axiom that we started the first chapter of this book. Even the author of the famous slogan of the French Revolution, "Liberty, Equality"—in the same breath, as if conscious of the untruth of it, amended the central link of his tri-une chain by adding the word "Fraternity."

Sons of the same father and mother are not equal either in body, mind or spirit. But in their father's house they feel and act toward each other as brothers and are treated by their parents as equals. Upon the less endowed of their offspring parents usually bestow even double love and care.

Karl Marx, whose revolutionary social gospel Lenin and Trotsky tried to translate into their rude Russian idiom, was not only a Hebrew by race, but, subconsciously, at least, a spiritual descendant of the Hebrew prophets as well. The ethics and the psychology of the Orient were inbred in his very bones. He instinctively felt a sort of mystic affinity with the prophetic idea of the brotherhood of man which, in spite of temporary usurpations by a handful of tyrants, ancient and modern, has to this very hour remained the foundation stone of Oriental ethics.

Marx's coreligionist, Trotsky, is strongly conscious of that same spiritual blood-relationship,and tries to pass the watchwords of Isaiah and Micah through the Oriental back-door of the Moscovite Empire to the half-barbaric races of the Far East.

Jesus, the spiritual predecessor of Karl Marx and Leo Trotsky, expressed the kernel of Oriental psychology and ethics by placing the principle of love for one's fellowman at the very center of his social evangel.

As the reader may learn from our chapter "A Jewish Kingdom in Arabia (p. 195ff), Islam, in the mind of its founder, was intended to be a social, political and religious world alliance upon a gigantic scale. This great idea still lurks in the heart of more than one silent Oriental. Why should we not then have the moral courage to recognize that the Orient, after its long medieval sleep, is at last awakening? The Orient which faces us at this hour is a new Orient. A new spirit began to stir there when little Japan beat to her knees Russia, the then great military colossus of the Occident. This new world of

the East is not sick of Western civilization, but it will no longer stand its overbearing patronage.

The old theological terminology has little meaning for us and none at all for them. St. Paul spoke Greek to a Greek-speaking world. We, in our turn, in addressing the tens of thousands of young Orientals who have been educated in our colleges and universities, must speak in the to them familar idiom of the Brotherhood of Man.

These highly educated men and women know the cruel word of Friedrich Nietzsche: "There was one Christian in the world—and he was killed on Calvary." They are rather inclined to subscribe to this cynical dictum, for they have read and pondered over typical utterances such as that of the author of the "Seven Seas" (1915):

"World-Empire is the only logical and natural aim of a nation . . . . Pacification is the masculine and humanitarianism is the feminine manifestation of national degeneracy. It is the absolute right of a nation to live to its fullest intensity, to expand, to found colonies, to get richer and richer by any proper means, such as armed conquest, commerce and diplomacy."

Nor have they forgotten such characteristic sentences as the following:

"Bombs and dollars are the only things that count to-day. We have plenty of one. Let us lay in a good supply of the other and blast a path to world-leadership as soon as an opportunity presents itself."—(Washington *Herald,* 1916.)

To sum it up: The New Orient, properly prepared by an effective and rejuvenated missionary campaign to be led by Church and Synagogue, can, in the course of time, be made to grasp the deep ethical and religious sections of the Old and New Testaments. Upon this basis and upon it alone will its leaders be ready to sign a lasting world alliance between East and West, thereby laying a solid foundation for a perpetual world peace.

CHAPTER II

A Bird's-Eye View of the Missionary History of the Synagogue

Motto: "Every new spiritual movement has to pass through three stages: first, the world laughs at it; then, it fights against it, and, finally, one reproaches it for running in through open doors."

"Only the united efforts of the Churches of Christ and of the Synagogue can destroy the horrible, sanguinary Cult of Mammon, and replace it by a whole-hearted worship of the God of Truth, Justice and Peace."

Many among our Gentile *and* Jewish readers will have shaken their heads upon reading these words in our previous chapter. The Jew a world-missionary? Well, yes, Sir! Astonishing, yea, amazing as the statement may appear at first glance, it is, nevertheless, an historic fact that the Jew had been the missionary people *par excellence* for about 300 years before Christ and about 200 years after Christ.

But the Jew was not only the aggressive apostle of the Message of the Prophets of old, but he was also instrumental in preparing the ground for the spreading of the Gospel of Christ in the Orient as well as on the European side of the Mediterranean. The first Christian Missions were the hundreds of synagogues of the Diaspora. It was here on the Sabbath, after the reading from the Torah and of the Prophetic lesson, that the missionaries, St. Paul leading, addressed the Hebrew nucleus of the congregation and the multitudes of heathen converts to Judaism. An exceedingly interesting example of a Jewish propagandist is offered by the Alexandrian Jew, Apollos. His missionary activities in Ephesus are related in the Acts of the Apostles (XVIII, 24-28) which contain the first connected report of the spread of Primitive Christianity. The very Synagogue in Capernaum, where Jesus used to worship, was built by a Jewish proselyte—the centurion whose servant was healed by Jesus (St. Luke VII, 5).

The Leading Christian Theologian of Our Time Exalts the Propagandistic Potentialities of Judaism

Says Professor Adolf Harnack (1852-), the famous Church historian of Berlin University:

"It is surprising, indeed, that a religion which raised so stout a wall of partition between itself and all other religions, and which in practice and prospects alike was bound up so closely with its nation, should have possessed a missionary impulse of such vigor and attained so large a measure of success. This is not ultimately to be explained by any craving for power or ambition; it is a proof that *Judaism, as a religion, was already blossoming out by some inward transformation.* Proudly the Jew felt that he had something to say and bring to the world, which concerned all men, viz,, *The one and only spiritual God, creator of heaven and earth, with his holy moral law.* It was owing to the consciousness of this that he felt missions to be a duty.

" 'Behold, thou art called a Jew, and restest in the law and makest thy boast of God, and knowest his will and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness.'—Romans II, 17-19.

"*The Jewish propaganda throughout the Roman Empire was primarily the proclamation of the one and only God, of his moral law, and of his judgment;* to this everything else became secondary. The object in many cases might be pure proselytism (Matt. xxiii, 15), but Judaism was quite in earnest in overthrowing dumb idols and in introducing their creator and judge, for in this the honour of the God of Israel was concerned."

* * *

"For a long time the popular opinion throughout the Roman Empire was that the Jews worshipped God without images, and that they had no temple. Now, although both of these features might appear to the rude populace even more offensive and despicable than circumcision, Sabbath observance, the prohibition of swine's flesh, etc., nevertheless they made a deep impression upon educated people. Thanks to these traits, together with its monotheism, Judaism seemed as if it were elevated to the rank of a *philosophy,* and inasmuch as it still continued to be a religion, it exhibited a type of mental and spiritual life which was superior to anything of the kind.

"At bottom there was nothing artificial in a Philo of Alexandria or in a Josephus Flavius exhibiting Judaism as the philosophic religion, for this kind of apologetic corresponded to the actual situation in which they found themselves; it was as the philosophic religion equipped at the same time with 'the oldest book in the world,' that Judaism developed its great propaganda. This account given by Josephus (*Bellum Judaicum,* vii, 3, 3) of the situation at Antioch, viz., that 'the Jews continued to attract a large number of the Greeks to their services, making them in a sense part of themselves'—this holds true of the Jewish mission in general. The adhesion of Greeks and Romans to Judaism ranged over the entire gamut of possible degrees, from the superstitious adoption of certain rites up to complete identification." ("The Expansion of Christianity in the First Three Centuries," I, 11-12; 13-14.)

During the momentous epoch between 29 A. D., the traditional date of Jesus' death, and 135 A. D., the year of the cruel suppression of Bar Kochba's Revolt by Emperor Hadrian, an excellent opportunity for seizing the religious leadership of the world was gradually allowed to slip from Israel's grasp.

The Galilean Essene, Jesus, had appeared in Jerusalem to present in a very short whirlwind campaign, lasting perhaps one year only, maybe even less, his great plan for a reformation of the religious and social life of the Jewish people in the gist of the Hebrew prophets of old. For we must ever be mindful of the fact that the line of the Prophets was continued on the soil of Palestine by the *Chakamim* who were the authors of several of the books of the Old Testament, known as the *Kethubim.* The Chakamim themselves were followed by the *Chassidim* of the Maccabean period and, finally, by the Essenes themselves.

As to the latter, we are in the fortunate position of having the names of three of their prophets at least quoted by Josephus Flavius who, as the reader may remember from our chapter on the Essenes, was himself a member of this prophetic sect.

Josephus mentions a certain Judah, living about 100 B. C.; tells us an interesting story about the Prophet Menahem who lived during the childhood of King Herod, i.e., about 70 B. C.; he, finally, speaks of a certain Simeon who flourished about the time of the birth of Christ.

And now, to come back to Emperor Hadrian: this cruel Roman imperator had legally stamped conversion to Judaism as a mortal crime and razed the Holy City to the ground, changing its very name to Aelia Capitolina. This was the death-blow to the official Jewish propaganda in the Roman Empire, as far at least as it had Palestine as its center.

A Jewish Kingdom in Arabia

About 500 years later, another conjunction of favorable circumstances once more brought the religious supremacy over vast stretches of Asia and Africa within the reach of the House of Israel. This time the opportunity was lost through the stubbornness and narrow-mindedness of the Jews of Arabia. The Jewish Gospel had made enormous strides among the inhabitants of the Arabian Peninsula, the cradle of the Semitic race. The Jewish colonies there, the first of which probably dates back to 70 A. D., the forever memorable date of the

destruction of the Temple by Titus, stretched from Medina to the frontiers of Syria. The nucleus was Palestinian but the rest of the Judaizing Arabs were proselytes.

Dzu-Nowas, the king of Yemen, who ascended the throne 515 A. D., embraced Judaism and assumed the name of Joseph. He and his successor who became king in 525 A. D., were energetic propagators of their adopted faith among their own and neighboring tribes.

When Mohammed (570 A. D.-632 A. D.) started on his career as religious reformer in 610, there were 20 Jewish tribes in Arabia numbering from eight thousand to ten thousand souls and holding fifty-nine castles. In a region as sparsely populated as was the Desert Peninsula of those days, they formed a powerful group.

The influence of the Old Testament and of post-Biblical Jewish Tradition upon the evolution of Mohammed's thought was considerable. A great part of his addresses, as we read them in the Koran, are based on scraps of Midrashic folklore picked up by hearsay.

On the other hand, it was not until 618 that Mohammed obtained even a superficial knowledge of Jesus, of his missionary activity in Galilee and Judea, and the further evolution of his teachings through St. Paul, the Churchfathers and Church-councils. The central figure of Christianity is quoted only half a dozen times in the whole Koran.

Mohammed placed Moses in his Sixth Heaven while Jesus had to be satisfied with a seat on the second floor of the Arabian Celestial Empire. The founder of Islam stood in such great awe of Moses that he did not dare raise his own throne above that of the son of Amram, although he subconsciously considered himself as the Messiah who had been proclaimed by the Hebrew Prophets. Moses remained Mohammed's ideal to the end of his life. To paraphrase the words of Ernest Renan: "At a certain epoch of his life Mohammed was completely wrapped up in the Jewish atmosphere, and he remained throughout his whole career intensely influenced by it."

This former camel-driver of the Arabian desert strongly reminds us of the Prophet Elijah and of the sturdy figure of John the Baptist, the two fiery missionaries of Jahveh. Mohammed hated idolatry and social injustice with the same fierceness as did the conqueror of the priests of Baal and the ardent forerunner of Jesus.

Like them he considered himself as a messenger of the *Dies Irae.*

No doubt, he was not a creative religious genius of the type of Moses, Zoroaster, Jesus or even John Wesley; the Christian Apocrypha and the rabbinical Haggadot remained the main sources of his inspiration. But he made up for his lack of originality by the perseverance with which he presented the religious truths found by others to his fellow tribesmen, deeply sunk in the mire of crass idolatry. He was the first effective Reformer of Arabia.

He stood ethically upon the platform of the Prophets and Psalmists.

We find in the Koran brilliant passages in which the prophet bemoans "the oppression of the poor, the thirst for gain, dishonesty in commerce, and overbearing indifference toward the higher interests of life."

There is no use in attempting to belittle the figure of the sturdy founder of Islam: the religious enthusiast and dreamer of Mecca quickly transformed himself, on his arrival in Medina, into a warrior and statesman of no mean ability.

He offered to the Jewish tribes full equality in his new religious empire, hoping to amalgamate all of its component elements into one inclusive Kingdom of God. He was first amazed and then inexpressibly shocked when he found that the Jews of Medina refused to recognize his Messianic mission.

He had accepted the Day of Atonement, making of it the great day of the Moslem religious year. He had, further, adopted, probably while still in Mecca, the ritual of the Jewish divine service and even obliged the Muslim during prayer to prostrate himself with his face toward Jerusalem. He had recognized the Torah as the Word of God, and even went so far as to make concessions regarding the Jewish method of hair-dressing. He further had accepted during his Medina period many of the Biblical dietary laws.

But all this was of no avail. The Jews of Arabia stuck to their clannishness. "You are no direct descendant of David," they bluntly told him, "your appearance does not take place on the holy soil of Palestine."

To reciprocate, after his definite breach with the Jews of Medina, Mohammed substituted the Feast of Ramadan for the

Yom Kippur, although the latter is, to this day, officially celebrated in Mecca. Generally speaking, Mohammed assumed, henceforth, a fierce anti-Jewish attitude. He gradually grew convinced that his Jewish contemporaries had vitiated the religion of Abraham. From now on it became his earnest purpose to establish on his own hook the predominance of pure monotheism among the people of the Arabic Peninsula.

The year 623 A. D. marks Mohammed's final rupture with the Synagogue. The stubbornness with which the then Jews of Medina clung to the traditional interpretation of some Messianic passages of the Old Testament is one of the contributory causes of the animosity which, to this very "year of our Lord," 1924, the 4,100,000 Arabs of Syria, Palestine and Trans-Jordania entertain toward their 84,000 Jewish neighbors.

Prophetic Zionism

Let us hope that an enlightened Jewish leadership in the Holy Land will, through a vigorous campaign in the right direction, do its best to heal the centuries old breach and convince the followers of Mohammed that there is room for both, the sons of Ishmael and of Isaac, in the land which was promised by the Lord to the seed of their father, Ibrahim ibn Tarikh.

It ought to be the ambition of all those who are standing whole-heartedly upon the platform of Prophetic Judaism to make of the "Semitic Switzerland" which, alas, has gradually degenerated into the world's "cockpit of theological passions" and ecclesiastical superstitions, a lofty bridge between western and eastern civilization.

Israel's twin world-message of light and peace ought to address itself with particular cogency to the Semitic Orient. It must become New Israel's highest aspiration to produce on Palestinian soil a Jewish Renaissance more brilliant even than that of the Spanish Period.

It is because the majority of our communal leaders, lay and spiritual, Zionistic, a-Zionistic and anti-Zionistic, persist in dwelling in their "rosy clouds of rhetoric"; it is because they have remained dreamy, petty Ghetto politicians, in spite of their faultless Prince Alberts, because they have not the courage to look facts in the face and draw the logical conclusions therefrom; it is for these reasons that the poor, deluded Jewish immigrants in Palestine "are forced to sing their na-

tional hymn, 'Hatikvah,' the Zionistic 'Deutschland ueber Alles'—behind closed doors."

Those who are ready to take hold, with statesmanlike grasp, of the high aspirations of the heroic age of Zionism must have the courage to prune mercilessly the dead wood and the parasitic growths of the Cedar of Lebanon. In a word, they will have to take Zionism, once and forever, out of the grooves of philanthropy and personal party quarreling. They must ever be mindful that they have to make decisions which will determine the fate of generations. In brief, they would do well to remember Goethe's

> "Was du von deinen Vätern hast ererbt,
> Erwirb es, um es zu besitzen."*

and to study in connection therewith, the Book of Joshua.

The adjutant-general of Moses and commander-in-chief of Israel certainly had a valid title to the "Promised" Land. But, as we are authentically informed in the said Biblical Military Report of the Conquest of Canaan, the son of Nun entered the Holy Land, not with a duly sealed document but with his sword in hand.

The new Joshua, the Joshua of Prophetic Zionism, will have to re-conquer *his* Palestine with the weapons of the spirit: "This is the word of the Lord unto Zerubbabel, saying, Not by might, not by power, but by my spirit, saith the Lord of Hosts" (Zachariah IV, 6).

A Palestinian Academy

The Charter of *his* Canaan will have to be signed, not in the orange-groves of Rishon-le-Zion, but on Scopus Hill, near the Mount of Olives, in the assembly-room of the Palestinian Academy of Science, Literature and Art, the intellectual and spiritual Lighthouse-to-be of the New Semitic Orient, a progressive sister-institution of the famous Mohammedan University in Cairo, El Azhar.

This great Jewish Academy, a combination of the French Institute and Collège de France ideas, during the first stages of its existence, i. e., until the lower educational system of Palestine has been sufficiently broadened to furnish ever-growing student material for a large University in the

* "What from thy forebears thou hast inherited,
Acquire it anew: only then canst thou call it thy own."

modern sense of the word—ought to be a unique gathering of the great Jewish thinkers of the world. The World-War and the ensuing revival of anti-Semitism in Central and Southeastern Europe, have virtually uprooted the lives of several hundred of the most illustrious university teachers of Jewish descent. Let us welcome this state of things, though unfortunate in itself, as a providential God-send, and provide for that noble band of philosophers and scientists a literary home in the land of their ancestors.

There, on the sacred soil of *Eretz Yisrael,* free of material cares, surrounded by the necessary instruments of labor, and in absolute independence of outside influences, these men of genius could work out in all its ramifications the great, irritating Jewish Problem which has been hanging fire since 1848, and offer a final solution.

The twin prophetic watchword of this great Oriental Storehouse of Modern Thought and Social Progress must be: "From Zion Goes Forth the Torah" and "Watchman, What of the Night?"

This Palestinian Academy of Science, Literature and Art, a *grand style* Jewish Rockefeller Institute *sui generis* would, at one stroke, transplant Zionism into the lofty academic sphere, commanding the united, enthusiastic support of every Jew with red blood in his veins.

It will be in the interest of the 120,000 well-to-do and wealthy Jewish families of the United States and of the British Empire to create an Endowment Fund sufficient to establish and to maintain this great world-laboratory of Jewish thought and Jewish salvation. Gradually, the whole present and future Diaspora will look up to this new, great Sanctuary of God's Truth with the same reverence with which the old Diaspora turned its heart and soul toward the Temple on the summit of Mt. Moriah.

From 520 B. C., the first year of the reconstruction of the Beth ha-Mikdosh, to 70 A. D., the year of the destruction of Jerusalem, the Temple was on the regular pay-roll of the whole Diaspora. And ever since, Jewish gold has been lavishly poured into devastated and mutilated Palestine in order to maintain in the land which was ravished by ancient, and brutally sequestrated by medieval Rome, the poor Jewish refugees who clung to the sacred soil of their ancestors, on

which the Prophets saw their divine visions and the Psalmists sang their inspired songs.

Palestine must be rebuilt by the new Jewish Diaspora, not as a Jewish State with its paper charters and political party quibbles, not as a new fertile field for business and financial speculations, but as a world-home of Jewish ideas and Jewish ideals, as a central missionary station of Judaism, a gigantic *De Propaganda Fide Prophetica*—without *Index Expurgatorius.*

The New Israel, the Israel which is thoroughly sick of the hoary "Judenlend," and wants to terminate it once and forever, will invest the word "Jew" with a new meaning, a new spiritual flavor, surrounding its bearers with the respect and love due to the racial and spiritual brethren of Christ and his Apostles.

The New Israel must be eager to show to the world that it has made up its mind to defy the death-warrants of the Roman emperors, Titus and Hadrian, and of their successors, the Pontifices Maximi on the Tiber; it must be ready to build on the Forum of the resurrected City of David a Triumphal Arch with a defiant *Hierosolyma Invicta* engraved on its pillars, a bold challenge to Titus' Arch of Triumph near the Forum of Rome, and to the shades of Flavius Vespasianus.

A Jewish Re-Interpretation of the Gospel

The foregoing references to the Papacy may appear rather harsh. But why has the Church made such a mess of the sublime social and peace gospel of the great Nazarene? Why does it, to this very hour, in its score of divisions and 250 sub-divisions, persist in misinterpreting the sublime message of Jesus, not only in Rome, Madrid and Dublin, but also in Belgrade, Berlin and Boston?

William II. and Francis Joseph willed the War and will, for this reason, be forever numbered among the great criminals of history. But behind them stand the ghosts of rows of *Oberhofprediger,* papal nuncios and cardinal-archbishops who poisoned the hearts and minds of the two imperial murderers and their royal predecessors with false doctrines, glorifying mass-murder and chanting, once the wars were over, Hallelujahs in their court-chapels and cathedrals over the victims of wilful assassination.

The Synagogue, in the person of Jesus, offered to the world an evangel of salvation. Probably as a reward therefor, it has been abused, humbled, vilified and martyred for fully 1,600 years by the scholars and dignitaries of the Church. The Synagogue has, consequently, the right to call, six years after the termination of the World-War which threatened to wipe out Christendom and revealed, as no other event in the long, melancholy record of the Church Militant its spiritual bankruptcy—the Synagogue has the right to call before the bar of History the great reactionary institution which unjustifiably bears the name of the son of a Jewish father and a Jewish mother.

On the other hand, the Synagogue has the right and the duty to make alliance with the genuinely progressive wings of Christendom, and, in accordance with them, to re-interpret to the world the glad tidings of the great son of Joseph and Miryam, restoring to it his own spirit and that of his immortal prophetic forebears, Amos and Hosea, Isaiah and Micah.

"The world does not need a new map, but it needs a new soul." And there is no reason why this new soul should not be born in the neighborhood of the old Bethlehem of Judah; why the politico-spiritual revolution of mankind which was ushered in on the day our first troops landed in France, should not be sealed in the Holy Land; why old Palestine could not become again the giant orchard and vineyard it was at the time of Jesus when it fed abundantly a cosmopolitan, highly civilized population of five to six million; why the spiritual re-translation of the Sayings of Christ into Hebrew should not take place on the very spot where they were first uttered; why, in a word, Church, Mosque and Synagogue could not, in complete harmony and in the country sacred to all three of them, make real the platform of "Prophetic Zionism" which is only another term for the Kingdom of God for whose advent Jesus worked, suffered and died?

The world is sore, is sick to death. Its fatal malady can only be cured by a spiritual revolution, by a new religio-ethical 1789. The old Bastilles of reaction, greed and cruelty still raise their insolent heads all over the world. Well, why should that spiritual laboratory on the New Mount of Olives of which we are dreaming, not produce some day a Melinite compound, powerful enough to blow up all the bastions of mankind's old régime; why should it not be possible that a new Sermon on

the Mount be formulated that will not be laughed out of court by wicked popes, cardinals and bishops, living in princely luxury while hunger and misery are stalking the land, but will be taken literally by the new priests of the new religion, the Religion of the Hebrew Prophets and their direct successor, Jeshua ben Joseph ha-Nozri?

* * *

The Missionary Thread in the Old Testament

After these prefatory excursions let us now trace, step by step, the missionary history of the Synagogue.

We are in a fortunate position to start with the very patriarch *Abraham,* the Babylonian ancestor of the Jewish people. He was commissioned to his world-mission by God himself who supplied him with the slogan for his missionary activity: "And in thy seed shall all the nations of the earth be blessed." (Genesis XXII, 18.)

The Midrash (Bereshit Rabba XXXIX) tells us that Abraham and Sarah made their tents centers of missionary activity, Abraham taking care of the male and Sarah of the female converts. This quaint comment upon the above Bible text clearly shows that the ancient rabbis believed that the missionary spirit actuated Israel from the very beginning; their loving appreciation of it proves that this spirit was not uncongenial to the Jewish psyche of their own day.

Up to this hour authentic information about the social life and the spiritual activities of the descendants of the Patriarchs during their sojourn in Egypt is very scanty. But we are forced to assume that the traditional 603,550 (Numeri I, 46) "men from twenty years of age and upward," plus their womenfolk and children, then, a total of about 3,000,000 souls who, on the basis of the Biblical report and astronomical calculations, escaped from Egypt on March 27th, 1335 B. C., cannot, according to the laws of bio-statistics, have been the direct offspring of the seventy souls who had entered Egypt at the invitation of Joseph (Exodus I, 5).

The size of the "mixed multitude" (Exodus XII, 38), which made up a large part of the monster expedition of Moses, seems then to be a clear indication of the extent of the prose-

lytizing activity that the Hebrews had carried on in the Valley of the Nile during the 18th and 19th Dynasties.

Jethro, the famous father-in-law and privy-councilor of Moses, was himself a proselyte.

According to rabbinical tradition, the *Decalogue* was proclaimed to the world in seventy languages as an indication from the very beginning that the Law was destined to be a Message to all the inhabitants of the earth.

When the children of Israel entered Canaan after an extended sojourn in the Peninsula of Sinai, the process of absorbing the kindred Semitic tribes who already lived there immediately began. The *Gibeonites* who are mentioned in the IXth chapter of the Book of Joshua must be counted among the proselytes: "And Joshua made them that day hewers of wood and carriers of water for the Congregation, and for the altar of the Lord, even to this day" (IX, 27). In the later Hebrew writings they and their descendants are known as Nethinim, that is the guild of Temple beadles and sextons.

Who does not know the charming story of the Moabite *Ruth,* the ancestress of the House of David? According to Ruth Rabba XXII. the young widow was coached in the teachings of Judaism by her mother-in-law Naomi from the *Hilkoth Gerim,* a Hebrew Manual for Proselytes. This became in later times a Christian catechism under the name of "The Teachings of the Apostles," and its authorship was ascribed to Jesus himself and to his immediate disciples.

The famous idyl, the Book of Ruth, can justly be called the first missionary tract in world literature. It is quite clear that it would not have been placed in the Bible Canon and remained for more than 2,000 years a favorite with the teachers of the Synagogue unless proselytism had been congenial to the Jewish mind.

To this day Ruth is a favorite name among the women who become proselytes to the Jewish faith. One of these is Nahida Ruth Remy. She was the second wife and literary executrix of the famous Jewish philosopher, Prof. Moritz Lazarus (1824-1903). Through her work, "Woman in Israel," and other writings she has in her turn won back to the fold more than one of the ewe lambs who were very near to straying away from the flock of Israel.

The Talmud states that at the time of *David* there were many thousands of converts in the ranks of Israel and names

from the subsequent periods of ancient Jewish history these famous proselytes: Prophet Obadiah, the Syrian general Naaman, the Assyrian king Sennacherib, and the Babylonian general Nebuzaradan (Yebamoth 76 a; Gittin 57).

Solomon's Prayer at the dedication of the Temple is the first real missionary sermon in the annals of Israel:

"Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for thy name's sake;

"(For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm;) when he shall come and pray toward this house;

"Hear thou in heaven thy dwelling-place, and do according to all the stranger calleth to thee for: that all people of the earth may know that name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name."—(I Kings viii, 41-43.)

Further proofs of the sympathetic attitude of ancient Israel toward proselytism are the facts that a part of the Temple was especially reserved for non-Jews and that a particular set of offerings was presented on behalf of the seventy nations of the earth.

The Queen of Sheba was considered by the rabbis as a convert to Judaism, and the black Jews of Ethiopia, the Falashas, to this day, regard Menilek, the legendary offspring of Solomon and this queen, as their ancestor. These Falashas, according to Joseph Halévy (1827-1917), the great French student of Semitic languages and literatures, are, in the main, descendants of the Himyarites who were taken prisoners by Kaleb, the Ethiopian conqueror of Dzu-Nowas, the above mentioned royal Arabian convert to Judaism. The Falashas still observe some of the Biblical laws and ceremonies and hold in great esteem their Ethiopic translation of the Pentateuch.

It was, however, especially after the *Babylonian Captivity* (586-536 B. C.) that many heathens turned from their idolatry to the God of Israel.

To this period belong the soul-stirring addresses of the Second Isaiah who thus refers to the proselytes made by Israel:

"It shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape from them unto the nations and to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. . . .

"And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon

mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.

"And I will also take of them for priests and for Levites, saith the Lord."

(Isaiah lxvi, 18-21.)

Isaiah made it clear that these "new-comers" in the tents of Jacob would share fully in the blessings of Israel's covenant with the Lord:

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree.

"For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant;

"Even unto them I will give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.

"Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, everyone that keepeth the sabbath from polluting it, and taketh hold of my covenant;

"Even them I will bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

(Isaiah lvi, 3-7.)

Ezra was the originator of national Zionism. When he arrived in the Holy Land, October 30th, 445 B. C., coming directly from Persia, as delegate of its king, he spoke with sincere regret of the foreign elements who now came up from the exile with the rest of Israel—a phenomenon parallel to the "mixed multitude" that made up the camp followers of Moses (Ezra IX, 2).

In a similar vein speaks *Nehemiah,* the political colleague and spiritual companion of Ezra:

"And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and *all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters,* everyone having knowledge, and having understanding.

"They clave to their brethren, their nobles and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes."

(Nehemiah x, 28-29.)

The majority of our readers will be astonished to learn that the famous *Book of Jonah* also belongs to the missionary sections of the Old Testament.

Its unknown author endeavors to show us that particularistic tendencies can only lead Israel to its final perdition. He is penetrated with the conviction that Israel's mission is that of being a "Light of the Gentiles" (*l'Or-Goyyim*: Isaiah XLII, 6-7). "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.

"To open the blind eyes, to bring out the prisoners from prison, and them that sit in darkness out of the prison house."

Jonah, whom the author tries, and tries successfully, to render ridiculous and contemptible, represents the Judaism of the ultra-national Scribes who are so bitterly attacked in the Gospels, in justified conjunction with the Sadducees, in erroneous connection with the Pharisees.

Here is an epitome of that unique missionary novel which seems to show that the Jews were the first people in history who had developed the institution of professional missionaries. Jonah is sent by God to Nineveh to convert the heathen there. But the cowardly and stupid messenger "tries to flee from the Lord," booking passage for another port (I., 3). When the storm broke out, his heathen travelling companions prayed, each one to his God.

Where was the prophet of Jahveh at that critical moment? Peacefully sleeping below deck, caring neither for the Lord nor for his fellow-travellers in distress. The heathen ship-captain had to urge him to address his God (I. 6).

Jonah evidently refused; disgusted, the crew threw him overboard.

And now the author serves us with consummate literary skill a theme from Oriental folklore already ancient at that time, the intervention of the "big fish" as *deus ex machina.*

At last, Jonah, whose very name even with the Jews of to-day is identical with that of a dunce, finds words for a long-winded prayer, composed of various well-known Bible passages.

When, finally, on Jonah's arrival in Nineveh, not only king and people but even the cattle were converted and fasted as a sign of repentance (III, 3-10), the prophet became sore over his unexpected success.

The moral of the story is contained in the fourth and final chapter of the book:

"And the Lord God prepared a gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

"But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered.

"And it came to pass, when the sun did rise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live.

"And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death.

"Then said the Lord, Thou hast had pity with the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night.

"And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

Jonah wants his shelter, that is his God egotistically all to himself; but the Lord bluntly tells him that he is the Father of all men, and in a splendid outburst of missionary zeal the latest of our prophetic books terminates with God's exclamation: "And should not I spare Nineveh?"

The rabbis, no doubt, chose the book of Jonah as one of the prophetic lessons for the Day of Atonement because it occasionally speaks of fasting. But, may not some prophetic soul of the schools of Hillel or Eliezer ben Hyrkanos, hidden in the garb of a scribe, have played an excellent trick on his brethren, in editorial board-meeting assembled?

So much is certain: some among the rabbis had strenuously objected to the inclusion of the Book of Jonah in the Biblical Canon.

The hero of the *Book of Job* which is rightly considered as the greatest religio-philosophical drama in the world's literature, is a non-Jew, a proselyte, and is presented to us by the, alas, unknown author, under the technical label for the proselyte, *"Yere Elohim,"* "a God-fearing man" I, 1, 8, 9).

Students of the Bible might be interested to have their attention called to the possible spiritual connection between the famous *Psalm XXXIV* that reads like a formal catechism for the instruction of proselytes, and the Book of Job whose genial poet seems to have written his plot in order to illustrate the words of the Psalmist.

But the XXXIV. Psalm is not the only one where the *Yirei Adonai* are addressed as an integral part of the Jewish congregation. For brevity's sake, the reader is referred to Psalm CXV, 11, 13; CXVIII, 4 and CXXXV, 20.

To sum up: we are able to trace the missionary thread almost from one end of the Old Testament to the other. Let us ever be mindful of this most important and most solid result of nearly a century of critical study of the Bible: the greater part of this immortal anthology of ancient Hebrew literature was either directly written by the great prophets themselves or compiled, edited and re-shaped by the originators and adepts of the epochal Deuteronomic Reformation of 621 B. C. And one of the guiding principles of the latter was precisely the world missionary rôle of the Jewish people.

The Attitude of the Talmud

The quotations already made from the Talmud show clearly that many among the rabbis rather favored the missionary zeal of their coreligionists.

The famous Eliezer ben Hyrkanos, referring to Hoseah II, 23, even went so far as to state that *"Israel was purposely spread about the world so as to gain proselytes for the faith of Jahveh"* (Pesachim 87 B.). The same Eliezer, referring to Exodus XVIII, 6, where we are told of Jahveh's friendly introduction of the proselyte Jethro to his son-in-law Moses, and further quoting Zephanjah, III, 9 and II Samuel I, 13-16, recommends a similar friendly attitude toward all sincere would-be proselytes.

Analogous is the statement that the famous teacher, Rabbi Simeon ben Lakish of Tiberias (3rd century A. D.) held the opinion that sincere proselytes were even more precious in the sight of God than the Israelites themselves.

It is further, no doubt, a remarkable fact that in the famous "Eighteen Benedictions" (Shemoneh Essre) which were edited by Simon Pakuli upon the command of Gamaliel II, but some of whose component elements go back to the early period of the Second Temple, a special prayer, generally admitted to belong to the times of the Maccabees, was in part dedicated to the proselytes (*"Al ha-Tzadikim"*).

The story of *Aquila of Pontus,* who lived at the end of the first century A. D. is well known. He was the celebrated

author of a textual translation into Greek of the Holy Scriptures which he prepared under the auspices of Eliezer ben Hyrkanos and Joshua ben Hananyah. The translation displaced in the conservative Synagogues of Palestine and the Diaspora the hereunto officially accepted text of the Septuagint which, according to the well-informed Philo, had been compiled for missionary purposes mainly, and was, later on, adopted by the nascent Judeo-Christian Church.

Aquila was a very wealthy citizen of the great commercial port on the Black Sea, Sinope, and the Greek Churchfather Epiphanius (ab. 310 A. D.-403 A. D..) tells us that he was connected by marriage with Emperor Hadrian.

This Aquila, so the story runs, with the intention of becoming a convert to Judaism, had first approached Rabbi Eliezer ben Hyrkanos. Quoting Deuteronomy X, 18: "The Lord does execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment," he asked the rabbi: "Is that all you have to offer to the proselyte: bread and cloth?"

Eliezer is reported having made a rude reply to Aquila, referring him to the modest claims which were made on life by the Patriarch Jacob (Genesis XXVIII, 20): "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me *bread to eat,* and raiment to put on."

The would-be convert then addressed himself to Rabbi Joshua ben Hananyah who finally converted the learned heathen by assuring him, among other things, that daughters of proselytes were allowed to marry even a high-priest and that the sons of such a union could enter the priesthood, participating in all of its privileges.

Relatively few even among the cultured Jews of our day are aware of the fact that some of the most famous Jewish Churchfathers were either converts from heathenism or descendants of such converts. Among such are Rabbi Akiba ben Joseph (ab. 50 A. D.-ab. 120 A. D.) and Rabbi Meïr; also Shemaya and Abtalion, the president and vice-president, respectively, of the Great Sanhedrin at Jerusalem. Of Shemaya and Abtalion (middle of the first century A. D.) the Talmud relates the following incident: on one occasion when the people, as was their custom, accompanied the High Priest to his home, at the end of the Day of Atonement, they suddenly became

aware of the presence of these heads of the State-Senate and they forthwith forsook the Kohen ha-Gadol, the Pope-King, and followed the two beloved proselytes.

But even the pupils of our Sunday Schools have heard of the polemic on the question of proselytism between Shammai (ab. 3 A. D.-37 A. D.), the staunch upholder of rigid separatism, and the affable Hillel who, during the childhood of Jesus was the celebrated head of a Jewish academy in Jerusalem. A would-be proselyte wanted to learn the whole of the Torah while he was standing on one foot and Hillel gave him this famous answer: "Do not unto others what thou wouldest not that others should do unto thee—the rest of the Law is only a commentary to this central doctrine," the Golden Rule formula which Jesus bodily took over from the illustrious teacher in whose tracks he was proud to walk.

Famous also in the annals of Jewish proselytism is the address in behalf of the proselytes which was delivered in the 3rd century A. D. by Rabbi Abbahu of Caesarea, a pupil of the School of the same Rabbi Hillel.

Maimonides and Leo di Modena

Nearly nine hundred years later, the attitude of Rabbi Abbahu found its parallel in that of *Maimonides* (1135-1204), the greatest exponent of Talmudical Judaism that ever lived; the illustrious philosopher who played among his coreligionists of Spain and France a part analogous to that which was played by Philo of Alexandria among his Jewish contemporaries.

Maimonides' opinion on the subject of proselytes is contained in a correspondence with a convert of the name of Obadiah in which he compared the proselyte, who had left everything behind him in order to follow the truth, to Abraham. Maimonides adds "as the Lord blessed the patriarch, so will He also bless the proselyte in this and the future world and will cause him to participate in the salvation promised unto Israel."

But even more aggressively inclined than Maimonides towards the missionary rôle of the Synagogue was the famous poet and Talmudical scholar, *Leo di Modena* (1571-1648), one of the first Reformers of medieval Judaism—the Jewish Middle Ages lasted until the end of the 18th century. Leo, as rabbi of Venice, through his eloquent sermons, attracted to

his synagogue many clergymen and noblemen and counted even an archbishop among his pupils.

Listen to the remarkable utterance of this progressive Italian rabbi of the 17th century (*Kol Sakal,* 1624): *"If the extreme right wing of the Synagogue had not insisted upon a narrow interpretation of certain Bible passages, the world would be Jewish today and Israel would have been spared the sufferings of martyrdom for the mere misreading of a few lines of the Pentateuch. Instead of becoming the respected teachers of the world, the Jews have become objects of contempt. Let us, however, hope that this situation will not last forever. Yes, and moreover, the Pillars of the Talmudic Law have, alas, become the main props of Persecution."*

Abraham Geiger (1810-1874), one of the founders of modern Reform Judaism, in speaking of his great Venetian predecessor, and referring to the Philadelphia annual meeting of the Central Conference of American Rabbis of 1869, challenges American Judaism to rise to the spiritual heights hinted at in Deuteronomy X, 16, and Jeremiah IX, 25 (Juedische Zeitschrift, 1870, VIII, 26 ff).

An American Rabbi Urges the Synagogue to do Missionary Work

Rev. Dr. I. S. Moses, the learned rabbi-emeritus of the now Central and Free Synagogues of New York, took up Geiger's challenge in his excellent paper on "Missionary Efforts in Judaism" which he read at the meeting of the Central Conference of American Rabbis at Rochester, N. Y., July 12th, 1905:

. . . "Political misfortunes and religious persecutions dimmed the vision of Israel and repressed the native tendency of Judaism toward universalism. The chief concern of Israel forcibly became not to expand but to preserve the inherited truths. Instead of a conquering army, the Jews became a garrison in a besieged fortress which had to be satisfied to hold their own until relieved from danger.

"Let us, however, not be deceived by the oft-repeated remark that Judaism does not seek converts, and is therefore indifferent to the spiritual welfare of the rest of mankind, implying an equal degree of indifference to the future of its own truth.

"Judaism is by its very nature a missionary religion, which means growth, expansion, universality. This tendency may have been for a while arrested, but it can never be wholly repressed; it must make itself felt as soon as the conditions have again become favorable. Such a favorable time, it seems to me, has now come.

"Multitudes of liberal minds outside of the camp of Israel want something more than the negation of objectionable dogmas. They need an ideal that would fill them with fervor and enthusiasm; that will gather up and sanctify their energy for the service of mankind; that will make them a part of a large, historical process by endowing them with a message that shall have meaning for all ages.

"Israel alone knows the magic word that can make these men and women free of the fetters of dogmatism and give them the dowry of a world-historic mission.

"There are weighty reasons, moral as well as material, for the expansion of Judaism, and the reception of those who share with us the same spiritual truth, though not born of Jewish parents. A religion whose very first principles teach the unity of God and the brotherhood of man; whose prophets proclaimed the messianic time when all nations shall worship the one God of Israel, and, through Israel, be united into a bond of fellowship; and whose preachers today never tire of the theme of the common humanity, such a religion, I say, cannot continue to hold the affection and loyalty of its noblest souls if it does not strive to make true its ancient promises of being a universal religion. We cannot stand before the world with the pretension of a broad universalism on our lips, while vent is given to organized protests against any Judeo-missionary efforts, without drawing upon us the just charge of racial arrogance and clannish selfishness.

"Such an inherent contradiction cannot fail to work evil. *Semitism is the natural parent of anti-Semitism.* Deplore as we may the appearance of the hideous specter of race-hatred in Europe, and, to some extent, also in America, we must not forget that evil does not spring out of the earth, but has its causes in conditions toward which we have contributed our proportionate share. It is impossible for a large body of people to live and move in modern society as a separate organism, refusing assimilation with their neighbors on the ground of religion and affiliation on the ground of racial distinctiveness, without arousing a spirit of opposition and distrust, perhaps of hatred.

"We can never allay the evil spirit of galling Jew-hatred until we shall count in our ranks thousands of men and women of culture and position professing our faith, but whose ancestors could lay no claim to direct lineage from the nobility of Palestine.

"Even from the point of view of the mere instinct of self-preservation, spiritual extension seems to me to be the only remedy for the many ills that beset modern Israel. We often hear the evil prophecy: in fifty years, or in a hundred years, there will be no more Jews. However untrue and craven this statement is, especially when uttered by Jews, it still echoes the despondent fear that arises in hearts which have lost faith in the future of their religion, because of the visible disintegration that is taking place in some quarters within our own ranks.

"We must not close our eyes to the fact that only a minority of Jews are identified with our spiritual interests, that vast numbers, especially in the smaller cities, gradually drift away from all Jewish religious influences, until they are almost totally estranged from the spiritual cause of Israel. They feel more in accord with the religious movements of their immediate surroundings than with the problems that agitate

modern Judaism. The name "Jew" does not evoke in their hearts a joyful response; they do not speak of it with any degree of enthusiasm, and often feel flattered when told by their Christian neighbors that they would never have taken them for Jews unless told of the fact. Intermarriages with their Christian friends are of frequent occurrence; the second generation has indeed ceased to be Jews. In the larger cities disintegration is less rapid, but none the less active and persistent.

"Unless, therefore, vigorous means are employed to arouse and vitalize the Synagogue with religious fervor, the disappearance of Jews and Judaism may indeed be predicted within a not altogether distant future, in the lands of Western civilization at least.

"This assertion will, of course, be greeted with an emphatic "NO" by our loud-voiced lodge-orators and many among the all-knowing lay-leaders of our congregations. They will 'point with pride' to the asylums, hospitals, homes, the gorgeous temples whose gilded domes and shining pinnacles proclaim, according to their false interpretation of Jewish psychology, the wealth, the glory, the philanthropy of modern Israel. These outward demonstrations are often nothing else than *signs of inward decay, whitened sepulchers that testify of a buried faith.*

"The preservation of the Jewish people to this very day has often been adduced as a proof of their indestructibility. The inference is illogical and premature. The conditions that made the existence of separate ethnical groups within the national organism possible have disappeared.

"The national life, at least in this country of ours, is unfavorable to such separateness. To sum up: *there can be no valid reason and there is no prospect for the continuance of Hebrews as such, or of any other nationality within the body politic of the American nation.* The Jew can survive only as the bearer of a religious idea, *as the organ of a spiritual force.*

"To be true, then, to the spirit of our religion, true to the mission which Israel has received on Sinai, we must adopt practical, energetic measures to reclaim, first, the children of the household, i. e., to Judaize the Jews, and, through them, directly or indirectly draw within the spheres of our religious influence those of the non-Jewish population who hunger after truth and righteousness. *In a word, we must enter upon a course of active propaganda, do missionary work within and without."*

In the same vein as the progressive American rabbi, the genial English philosopher and archeologist, *Sir Charles Waldstein,* gives expression to his views about the mission of the Jew:

"It was the wondrous design of Providence that the people of Israel was dispersed over the world, in order that it might penetrate with its spirit the whole of humanity. The race of Israel is like seed-corn that is laid into the earth and for a time vanishes from the sight of man, appears dissolved into the elements of its surroundings, and retains no trace of its original essence. But when it begins to sprout

and grow, it again assumes its original nature; the disfiguring shells are thrown off and it purifies the elements, transforming them according to its own essence until, step by step, it leads them to higher growth.

"When once the races of men, prepared by Christianity and Islam, will recognize the true destiny of the Jew as the bearer of divine light, they will honour the root upon which formerly they looked with contempt; they will grow more closely to it and will become purified fruit, and will enter into the Messianic Kingdom which is the fruit of the tree."

("The Mission of the Jew," pp. 65-65 *in* "The Jewish Question," London, 1899.)

Royal Missionaries in Palestine

After these literary interludes, let us again pick up the historical thread of our tale where we dropped it on p. 206.

The Jewish Dispersion proper started about one hundred years after the death of Ezra and Nehemiah, i.e., at the time of Alexander the Great (356 B. C.-323 B. C.), reaching its height toward the end of the 2nd century A. D.

The famous Church historian and New Testament student, Prof. Emil Schuerer (1844-1910), late of the University of Goettingen, and Eduard Meyer (1855-), Professor of ancient history at the University of Berlin, estimate the total number of heathen converts to Judaism during this period of about five hundred years at several millions (Schuerer, Geschichte des Jüdischen Volkes im Zeitalter Jesu Christi III, 3rd ed. pp. 102 ff.; English translation II., 2nd ed., pp. 126 ff; Meyer, Ursprung und Anfänge des Christentums, 1921, vol. II, p. 353; compare Adolf Harnack, The Expansion of Christianity in the First Three Centuries, 1904, I, pp. 1-18).

A curious flashlight is thrown upon the energy and success of the missionary activity of the Synagogue in the Diaspora by the pathetic exclamation of Seneca (4 B. C.-65 A. D.), the teacher and later Premier of Emperor Nero: *"victi victoribus leges dederunt"* ("the conquered have imposed their laws upon the conquerors," St. Augustine, De Civitate Dei, VI, 11).

All we can take time to do in this hasty survey of the efforts of the Jewish *De Propaganda Fide Prophetica,* in ancient and medieval times, whose program has been taken up by the recently founded *Amos Society,* is to piece together from the vast material on hand, a few fragmentary notices, as far as

feasible, in their chronological order. We continue, therefore, to cite a few incidents from the many that are available.

The Hasmonean kings, John Hyrcanus (ab. 135 B. C.-104 B. C.), and his sons and successors, Aristobulus (died 103 B. C.) and Alexander Jannaeus (died 76 B. C.) went so far in their patriotic and missionary zeal as to force the conquered heathen tribes of Idumeans and Itureans, and the inhabitants of Greek cities to embrace Judaism.

The Idumean *Herod* (37 B. C.-4 B. C.) and his rich and powerful family, in their turn, played the part of royal missionaries among their blue-blooded cousins of the Near-East. Their success in this missionary effort was in part due to their many matrimonial alliances with the petty Oriental princes of Asia Minor. Especially mentioned are the princes Azizus of Emesa, and Polemon of Cilicia, brothers-in-law of Agrippa II.

The Jewish king, *Agrippa I.*, in a Memorial addressed to the Roman Emperor Caius Caligula (37 A. D.-41 A. D.), proudly speaks of the great masses of heathen converts to Judaism in Syria and Greece.

The *Acts of the Apostles* (II., 8 ff.) offer us a vivid picture of the great pagan crowds "composed of Parthians, Medes and Elamites, of inhabitants of Mesopotamia and the various provinces of Asia Minor, Egypt, Libya and Cyrene, of Crete and Arabia"—all of them making in company of their Hebrew fellow-citizens the Pentecost pilgrimage to the Temple of Jerusalem, bringing thither their sacrifices as they were prescribed by the Pentateuch.

Who does not know the famous passage in St. Matthew (XXIII, 15), where the Scribes and Pharisees are described as "compassing sea and land to make one single proselyte"?

In his Sabbath sermon in the synagogue of Antioch (Acts of the Apostles, XIII, 14 ff.), *St. Paul* addresses his audience as follows: "Men and brethren, children of the stock of Abraham, *and whosoever among you feareth God.*" The latter phrase was, as we remember from the Old Testament paragraphs, the technical designation for proselytes.

Converts Among the Roman Aristocracy

The Jewish historian Josephus Flavius (37 A. D.-post 95 A. D.) tells us the story of the convert Fulvia, wife of the

Roman senator, Saturninus, who was so mean as to denounce his own wife to Emperor Tiberius (Antiquities, XVIII, 3, 5). Still more famous is the case of the Empress Poppaea Sabina, wife of Nero, who religiously observed the Sabbath and other customs of the Synagogue, and insisted upon being buried according to Jewish rites.

Another example of an imperial conversion is that of the Roman senator, Flavius Clemens, cousin and heir apparent to Emperor Domitian (81 A. D.-96 A. D.). Flavius, with his wife, Flavia Domitilla, embraced the Jewish faith. The Emperor condemned Clemens to death (95 A. D.), exiled Domitilla to a deserted island and promulgated a special law punishing conversion to Judaism with confiscation and exile and, in certain cases, even with death.

The same Josephus Flavius who occasionally tells us of a Roman general of the name of Metilius, who became a convert to Judaism, did not exaggerate when he stated (Contra Apionem, II, 39; compare the above stated passage in Bellum Judaicum VII, 3, 3) that "the crowds have for a long time shown a great inclination to follow our religious observances, for there is not any city of the Grecians nor any of the barbarians, nor any nation whatsoever, whither our customs had not come."

Josephus is borne out both by the Roman historian Tacitus who speaks of the inroads Jewish missionaries made under the emperors Nerva (96 A. D.-98 A. D.) and Trajan (98 A. D.-117 A. D.), and by the Roman satirist Juvenal who laments the fact that even where the father was only a half-Jew, the children become complete, and even fanatical Jews (Sat. XIV, 95 and ff.).

Veturia Paula, a member of the Roman *haute bourgeoisie* who was converted at the age of seventy and assumed the name of Sarah appears in a Latin inscription as "Mother of the Synagogues of the cities of Campi and Volumni." This incident, which will certainly interest the lady-trustees of the Synagogues of to-day, bears out old Koheleth's dejected statement that there is a lack of novelty in the humdrum life story of the *genus homo*.

The greatest Judeo-missionary gain, curiously enough, was made in the six or seven decades from the destruction of Jerusalem (70 A. D.) to the unsuccessful revolt of Bar Kochba (135 A. D.) under Hadrian. During this period the Synagogue seriously competed for religious world-dominion not only with

Christianity but also with Mithraism. This famous Persian cult was greatly favored by the Roman army and became gradually the private cult of the emperors themselves. Mithraism was widely spread not only in Italy and Spain but also in Panonia (the present Hungary) and Gaul, and even reached as far as the British Isles.

At the beginning of that period, Nero (54 A. D.-68 A. D.), and, at its end, Septimius Severus (146 A. D.-211 A. D.), had to promulgate special laws against the missionary zeal of the Hebrew apostles; the final anti-conversion law dates from 398 A. D.

We have mentioned above the exceedingly harsh laws against any further Jewish missionary activities that Emperor Hadrian promulgated after the Bar Kochba rebellion. Henceforth, so it was decided by the Jewish authorities, a convert could be received into the Synagogue only by a regular board of rabbinical judges. The candidate, moreover, was solemnly admonished seriously to consider the worldly disadvantages of the religious burdens involved in the intended step and was explicitly asked these formal questions: "What induces thee to join us?" "Dost thou not know that in these days the Israelites are in trouble, oppressed, dispersed, and subjected to needless sufferings?"

The Principal Points of Attraction in the Jewish Missionary Program

The reader remembers Professor Adolf Harnack's eloquent tribute to the attractiveness which the ethical monotheism of the Hebrew Prophets had for the heathen world (p. 194).

Greek and Roman paganism, and the pagan cults of the Orient had, indeed, gradually, lost their attraction for the educated classes at the time of the Caesars. The imageless worship of Jahveh and the proclamation of the One God as the creator and ruler of the universe were, therefore, eagerly accepted by the upper layers of heathen society as the ideal summing-up of the religious philosophy of their own great thinkers.

We must, further, ever have in mind that the Hebrew Bible had, generally speaking, assumed its present form as far back as the middle of the 2nd century B. C. and was widely known in the heathen world through its famous Greek translation, known as the Septuagint. None among the many nations and

tribes composing the Roman world-empire could point to a code of religion and ethics of this magnitude and sublimity.

Curiously enough, the Hebrew cosmogony in the first two chapters of Genesis, at which our shallow materialists of the middle and the end of the 19th century were poking so much fun, produced a great impression upon the highly educated circles of antiquity. Equally popular with them was the celebration of the Sabbath, which the modern Synagogue, if it only had the will and strength to throw off its antiquated conceptions and traditions, could again make a center of universal attraction: the New Day of the Lord could gradually become a real world-festival, a day of physical rest and spiritual dedication for all mankind.

We have only to open our Horace (65 B. C.-8 B. C.) and Juvenal (ca. 60 A. D.-140 A. D.) to convince ourselves of the power the Jewish Sabbath exerted upon both the classes and the masses of Republican and Imperial Rome.

Suetonius, in his "Life of Tiberius," tells us the story of the Roman Emperor calling, during his sojourn at the Island of Rhodes, on Diogenes, the famous professor of rhetorics: "Not in; am lecturing on the Sabbath only," was the laconic reply of the independent scholar.

From the narrative of Josephus Flavius who speaks of an incident which took place there in 66 B. C., we learn that in Damascus, the hoary capital of Syria, almost all the ladies were regular attendants of the Synagogue on the Sabbath and other Jewish festivals.

A Plea for the Study of the Apocryphal and Apocalyptic Literature

It is a great pity that the entire post-Biblical history and literature has, to this day, remained a *terra incognita* to the overwhelming majority even among the educated Jewish laymen. It is particularly regrettable that the entire, exceedingly interesting apocryphal and apocalyptic literature has been and, to this day, remains excluded from our Bible editions. Most of these intensely religious writings were of a Judeo-missionary character.

Hardly one in a hundred, even among the pillars of our synagogues, has even the vaguest idea of the movement that occupies us in this chapter and which resulted in the spread of Judaism throughout the whole Roman world. Few even

among our rabbis have read even a line of the Jewish Sibyllines and of the famous Book of Jewish Wisdom, written in Greek verse and known as Pseudo-Phokylides. This Greek *Orach Chayyim* forms an important link in the chain of missionary Hellenistic literature.

Even less known than the facts just outlined is the inroad that the Synagogue made in ancient Gaul whence the greater part of the Jews of England and Germany came. This Gallic origin of the Fathers of the English and German Synagogues makes the racial purity of their present descendants rather doubtful. . . .

Jesus, the Prophet-Reformer of the Palestinian Synagogue of His Time

At this juncture of our story, many among our readers may have raised in their minds the anxious question: "What about Jesus himself?" Well, revolutionary as our statement may appear at first glance to those who are not fully acquainted with the results of modern research regarding the history of Primitive Christianity, it is, nevertheless, a historical and well-authenticated fact that Jesus believed in Home Missions rather than in Foreign Missions. For, do we not read in St. Matthew, VII, 6, the word of Jesus: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine"? And does he not give express instructions to his apostles to confine their ministering to their own people: "These twelve Jesus sent forth, and commanded them saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go to the lost sheep of the House of Israel" (ibid. X, 5-6)? And do we not, finally, a few chapters further on (XV, 26), read the answer Christ gave to the appeal of the woman of Canaan: "It is not meet to take the children's bread, and to cast it to the dogs"?

In a word, as the final result of the scientific study of the life and work of Jesus during the last 89 years (David Friedrich Strauss published his monumental, epoch-making work on "The Life of Jesus" in 1835) we can truthfully aver that the great Nazarene considered as his life's principal task the reformation of the Jewish Church from within. Its hierarchy which was centered in the Temple of Jerusalem, the Vatican of those days, was, from the fourth to the first century B. C. and down to Jesus' own time, as far from the

state of saintliness as was that of the Church of Rome in the 15th and 16th centuries (Eduard Meyer, "Ursprung und Anfänge des Christentums," I, 15-16; 52).

Therefore, living as he did, in an absolutely corrupt age, at a time when the venal cardinals of the sanctuary of Jahveh made common cause with the Roman usurper of the Holy Land, Jesus was unable to unfurl his flag openly. He was face to face with a more difficult, more dangerous situation than the ancient Prophets themselves. For at that distant time the hierarchy of the Temple could not yet take cover behind the strong shelter of the Constitution of the Palestinian Church-State which was adopted in 445 B. C. and had consequently, when Jesus appeared upon the scene, been in uninterrupted validity for four hundred and seventy years. From behind that constitutional shelter the priestly clique could safely pursue those who attacked their vested interests and advocated a worship in spirit and by deeds of virtue, such as the Prophets of old heralded in their immortal messages.

We have only to read carefully between the lines of the Synoptic Gospels. Jesus was incessantly hounded by the emissaries of the clerical caste, the Sadducees—not the Pharisees, for Jesus himself was, to his very end, a convinced Pharisee, i. e., an observant upholder of the Law.

How often did he ask of his pupils, yea, of the crowd itself which followed him, a sort of Salvation Army crowd, to be careful not to misinterpret his innermost thoughts, not to betray his doings?

But one day he could no longer stand it. He entered on a certain Sabbath the synagogue of his native town of Nazareth and read to his astonished countrymen Chapter LXI. of his favorite prophet, Isaiah. But, let us give the floor to St. Luke himself:

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he opened the book, he found the place where it was written: 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'

"And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them: 'This day is this

scripture fulfilled in your ears.' And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said: 'Is not this Joseph's son?'" (St. Luke, iv, 16-22.)

Jesus chose that particular chapter of Isaiah not only for its first and the first half of the second verses which are given in the text of the Evangelist, but no doubt also for verse 6: *"And ye shall be named the Priests of the Lord; men shall call you the Ministers of our God."*

A pity we have not the full text of the Carpenter's *Derashah.** But, with some imagination we can easily fill in the gaps in the Gospel story. This *Haftarah***-reading was the decisive hour in Jesus' life, the climax of his missionary career. He presented himself, then and there, as the direct continuator of the Prophets, intending to prepare his people for the God-ordained task of *"Am Kohanim,"* a people of God's priests, as the world-missionary people *par excellence,* as the heralds of that ethical monotheism which alone is able to unite all mankind into a common Brotherhood.

Jesus had not the slightest intention—on this point all progressive Church historians for the last half century or so unreservedly agree—to cut loose from the Synagogue and to found a new religion. The faithful Jesus-Congregation remained even after his death undisturbed in Jerusalem, at a stone's throw from the Temple into whose Treasury its members regularly paid their dues. The brother of Jesus, James, president of that ultra-orthodox *Kehillah Kedoshah,*† whose first twelve "bishops" were all 100% Pharisees, was held in the greatest respect by the rest of the community of the Jewish capital. The followers of Jesus left Jerusalem only after the destruction of the Temple in 70 A. D.

How deeply ingrained the Jewish tradition was in the nascent church can best be seen from the fact that from its very beginning it reckoned the Old Testament *and the Old Testament only,* as Holy Scripture: the gospels and the letters of Paul were highly valued but they had no full scriptural authority before the end of the second century.

Even Pope Clemens (93-97), a very close successor to Peter, in his writings, constantly quotes the Old Testament as the

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* Homily.

** Prophetic lesson.

† Holy Congregation.

utterance of God, while he was very free in his use of the gospels, nowhere styling them divine.

Not before the time of the Greek Churchfather, Justin (153 A. D.) were the Gospels read in the services of Rome, together with the Old Testament prophets.

To make a long story short, St. Paul is now generally recognized as the real founder of official Christianity, and the true birth-place of the latter was not Jerusalem but Antioch, the capital of Syria: there the very word "Christian" was coined for the first time.

It is a great pity that Saul, the former Pharisee emissary of the Jerusalem Temple authorities, who, as we are told in the Acts of the Apostles, had several intimate interviews with Peter, James and the rest of the personal friends of Jesus and, therefore, certainly knew his biography in all its details, in his sudden passion for the "Risen Christ," did not care a bit for the living Jesus.

Paul was a great literary genius; in a few strokes he could have furnished the authors of our four Gospels with solid, descriptive material, and by telling us, among others, the whole truth about the circumstances surrounding the death of Jesus, he could have saved untold woes to the descendants of his brethren.

To sum it up: *Jesus,* who was not only a wonderful Midrashist* but also a great student of the Law, a Pilpulist† of the first rank, and therefore could beat to a frazzle all the wiseacres whom the priestly camarilla delegated to trap him in their sophistic meshes, *considered as his great life-task the forming of the people of Israel, his beloved countrymen, into a spiritual bodyguard of the God of Amos, Micah and Isaiah.*

But the Carpenter of Nazareth who was walking in the tracks of his great model, Rabbi Hillel, was also a deep philosophical and ethical thinker, a Palestinian edition of Socrates. As the latter's unique merit consisted in having been the first to bring Greek philosophy down from the clouds, i. e., from the dizzy heights of abstract speculation where his Eleatic predecessors kept it dangling high above the heads of the average Athenian, in a similar way Jesus can lay claim to having been the first Jewish prophet who spoke to the people in plain prose. He

* folkloristic homilist.
† debater.

disentangled the skein of the mystical poetry of the ancient seers. And, as a consequence of his inimitable literary gift, he left us in his Sayings an admirable Midrashic *Pirke Aboth*‡ tract, a system of deep ethical philosophy presented in Kindergarten idiom.

But while his great Greek predecessor, Socrates, was fortunate in finding two excellent biographers in his pupils Plato and Xenophon, of the authors of the three Synoptic Gospels, only one, St. Luke, was a professional writer; all three of them, however, present their story in the shape and gist of missionary tracts.

We repeat it, and it cannot be repeated too often in order to let at least some light into this dark corner of Jewish history—Jesus had as little intention to set up a new religious system as the Augustine monk, Martin Luther, at the beginning of his reformatory career, had intended to leave the Church of Rome, or Rabbi Abraham Geiger, one of the leaders of Reformed Judaism, had thought of forsaking the Synagogue.

Jesus simply tried to play the part of a Reformer of the Synagogue of his time; he was the John Hus of his epoch. There is, indeed, a touching parallelism between the two victims of the vested interests of their respective epochs, between these two immortal religious martyrs.

The Bohemian Reformer fell a sacrifice to the intrigues and perfidy of the Sadducees of the Sanhedrin of Constance (1415), precisely as the great enthusiast of Nazareth in the world-historical auto-da-fé of Calvary was sacrificed by the Roman Inquisitor, Pontius Pilate. When at the most tragic moment of his agony the Bohemian Reformer, whose Church is now rising again in its pristine glory in his resuscitated native country, saw an old woman diligently add an armful of dry sticks to the fatal bonfire that was already licking at the noble martyr, the latter with a bitter smile uttered his famous *O sancta simplicitas!* Who can help being reminded of the Galilean's prayer on the Roman cross for his Roman executioners, "Father, forgive them, for they know not what they do"?

‡ Name of a famous collection of Rabbinical sayings.

The Attitude of the Church

Nothing can better show how far Paulinian Christianity, in its gradual pre- and, above all, post-Nicene evolution lost track of the original, prophetic gospel of the Galilean Reformer of the Judaism of his time than the attitude the Church assumed toward the Jewish people and Judaism in general. This hostility of the *ecclesia militans* became particularly manifest in the steps it took regarding the isolated efforts of the Synagogue, during medieval times, to spread the teachings for which the Nazarene Jesus stood during his whole life. This life was, alas! snuffed out too soon through a wicked conspiracy betwen the greedy clique of Sadducean cardinals and their confederate, the cruel Roman usurper of the Palestinian soil.

That the Synagogue was considered as a dangerous competitor by the Church even in her days of greatest triumph, is proven by the sermons of the famous Greek Churchfather, *John Chrysostom* (died 407 A. D.). During his priesthood in Antioch he had great difficulties in keeping his flock from frequenting the synagogues of the ancient Syrian capital and from celebrating the Passover with the brethren of Christ and of his apostles, in the old Jewish manner.

Gregory, Bishop of Tours (544 A. D.-594 A. D.), the illustrious Frankish historian, had the same trouble, nearly two hundred years later, with the flock of his diocese.

The earliest historical mention of Jews in England is a decree issued in 740 A. D. by *Egbert, Archbishop of York,* forbidding Christians to appear at Jewish festivals.

The writings of the famous Jew-baiter *Agobard* (779 A. D.-840 A. D.), Bishop of Lyons, France, and of his successor, *Amolo* (died 852 A. D.), are classical witnesses of the envy felt by the Christian clergy on account of the preference for Jewish teachings and ceremonies that was manifested by the members of their congregations. In the first of his four Letters, Agobard expressly warned "Christian women against observing the Sabbath with the Jews and against partaking of their meals during Lent"; and he adds: "Ignorant Christians claim that the Jews preach better than the Christian priests."

The Code of King *Alphonso X., of Castile* (1261) made conversion to the Synagogue a capital crime.

Not only the Roman Catholic, however, but also the Greek Orthodox Church in Russia and Rumania visited barbaric punishments upon would-be converts to Judaism.

We even read of laws and royal decrees against Christian proselytes to Judaism issued as late as the forties of the 19th century and bearing the signature of—the King of Prussia!

But let us go back to medieval times:

Relatively little known is the fact that *Bishop Bodo*, the Court Chaplain and favorite of the Emperor of the West, Louis I., "le Débonnaire" (778-840), the son and successor of Charlemagne, embraced the Jewish faith. Having, on the occasion of a pilgrimage to Rome (May, 838), witnessed the corruption of the Church and being revolted by it as Luther was by a similar spectacle seven hundred years later, Bodo went from Rome directly to Spain, became a convert to Judaism there, and shortly afterwards married a Jewess. We have still a part of the curious correspondence, dating from 840, between Bodo-Eliezer and the Knight Pablo Alvaro of Cordova, a baptized Jew, each trying in vain to bring the other back to his old faith.

Analogous to the preceeding are the two cases of *Wecelinus*, chaplain to Duke Conrad (1005), a relative of the German Emperor, Henry II., and of a Dominican friar, *Robert de Reddinge*, who gradually became so impressed with the truths of the Jewish religion that they became converts to it.

Robert, originally a Christian missionary, had studied the Old Testament in the Hebrew original the better to be able to convert the Jews. But here again the *victi victoribus leges dederunt* became true: the faith of the under-dog, by its intrinsic merits, in the end forced the bully to recognize its superiority. And Robert changed his name to Hagin.

The first of these two missionary incidents was responsible for the expulsion of the Jews from Mayence in 1012, and to the second was mainly due the expulsion of 16,000 Jews from England in 1290.

According to Prynne, a Puritan writer during the reign of King Henry I., (1100-1135), Jews were beginning at that time their proselytizing activity in England. The chronicles of the epoch tell us that in 1222 a Christian deacon was executed in Oxford for his apostatizing to Judaism.

When the famous Dutch Jew, Manasseh ben Israel (1604-1657) applied to Oliver Cromwell for the re-admission of the Jews into England, it was pointed out to him that one of the

three reasons for which his coreligionists were expelled in 1290 was their "unremitting efforts to convert their countrymen to Judaism."

The Jews were, finally, re-admitted to England by Act of Parliament dated December 14, 1655, in all probability on the tacit understanding that the newcomers would stop, henceforth, their missionary propaganda.

Cobbett, in his State Trials (XIII, pp. 938-939) tells us of a peculiar case of conversion that took place in 1681. A certain *Francis Borthwick,* of Edinburgh, left his native Scotland at the age of fourteen to learn a trade in foreign countries. There he embraced Judaism. . . . "And being lawfully cited and not appearing, the Lords adjudged the said Francis Borthwick to be outlaw and fugitive and all his goods and gear to be brought in for His Majesty's use, for his contemption and disobedience; which was pronounced for doom."

The two most curious English instances of conversion to Judaism in recent times are those of *Lord George Gordon* (1751-1793), the younger son of Cosmo George, third Duke of Gordon and of *Lady Elizabeth Jane Caulfeild,* wife of the third Earl of Charlemont.

To sum up the whole discussion: it looks on close inspection as if the anti-Jewish legislation of the Church, from the very year 313 A. D., when Christianity started on its career as official State religion of the Roman Empire, down almost to our own days, had been mainly inspired by the fear of the attractive spiritual powers of the Synagogue.

The Royal Family of Adiabene

We started this Bird's-Eye-View of the little suspected missionary activities of the Synagogue with the history of a royal convert. Let us terminate it with two equally impressive instances of royal conversion.

The glowing report of Josephus Flavius regarding the conversion to the Jewish faith of the royal family of Adiabene will, for many of our readers, no doubt, be invested with the halo of novelty.

Adiabene, on the Tigris, was situated on the frontier between the Roman and Parthian empires, in the territory of ancient Assyria. The conversion, which was accomplished by an ambulant Jewish missionary-merchant, took place at the time of

the Roman Emperor Claudius (41 A. D.-54 A. D.). First, King Izates and his mother, Helena, embraced the Jewish faith; later on, his brother and successor, Monobazus, and the rest of the royal family followed their example.

Five sons of Izates were educated in Jerusalem whither Helena made a pilgrimage, becoming a benefactress of the Holy City during a famine. She and Monobazus later on built palaces in Palestine's capital and made rich gifts to the Temple.

Both Izates and Helena were buried in Jerusalem. Their mausoleums, which were later seen by the Churchfather Eusebius (ab. 264 A. D.-ab. 350 A. D.), were described by Pausanias, the famous Greek traveller and archeologist of the second century A. D., as equal in splendor to the famous sepulchral monument of King Mausolos of Crete (4th century B. C.).

In 70 A. D., relatives of the Jewish King Monobazus who fought on the side of the Jews against the Romans were captured by Titus. The king's five sons were dragged behind his triumphal chariot through the streets of Rome. On this occasion even a worse lot befell one of the heroic leaders of the Revolt, Simon bar Giora, who was the son of a proselyte. After the triumphal procession was over, this leader of the *Sicarii* who, through his reckless courage, had inflicted enormous losses on Titus, was hurled to death from the famous Tarpeian Rock.

The Jewish Kingdom of the Chazars

About eight centuries later, a phenomenon analogous to that of Adiabene is presented to us in the fertile Alpine regions of Southern Russia, which shows the continuous proselytizing zeal and power of the Jews. The Chazars, a powerful people of Turkish origin occupied the region. A letter is still extant which was addressed about the year 960 by Joseph, their converted king, to the famous Spanish physician and diplomat, Chasdai ibn Shaprut (ab. 915-ab. 970). This letter contains the following report:

"One of my predecessors, King Bulan, after a great victory over the Arabs, received envoys from the emperors of Byzance and the califs of the Ishmaelites, both trying to convert him to their respective religion. Bulan, to be on the safe side, also invited a few Jewish sages. After listening to the three groups separately, he took the Mo-

hammedan and Christian emissaries aside, asking each of them which of the other two religions, according to them, was the best. Both agreed on the Jewish faith which Bulan accordingly embraced."

The Court, with part of the nobility and of the people, adopting the principle that was followed during the Counter-Reformation "cuius regio eius religio" (I adopt my ruler's religion), followed the example set by the dynasty.

One of Bulan's successors, King Obadiah (9th century), invited rabbis to his country, founded synagogues and Jewish Sunday Schools, where the Hebrew Bible was taught. The converts, who continued, of course, to use their Mongolian idiom, wrote their language in Hebrew characters just as the Russian immigrants on our East Side in New York, write and print their medieval German idiom in the same fashion.

The well-known Austrian ethnographer, Hugo Freiherr von Kutschera ("Die Chasaren," 1910), is convinced that a great part of the Jews in the present Ukraine, in Soviet Russia and even in Poland are descendants of the Chazars. There can be little doubt as to the connection of the latter with the Karaites, a Jewish sect in Southern Russia which strictly adheres to the Biblical commandments while not recognizing their Talmudical interpretation.

But not even Izates, Dzu-Nowas and Bulan exhaust the group of royal converts to the faith of Jahveh. Rabbi Petachiah of Ratisbon, a famous Jewish traveler of the end of the 12th century, tells us that he saw ambassadors from a Tartar people in the mountains of Armenia who came to Samuel ben Ali, the Gaon of Bagdad, to ask him to send Jewish teachers to their nation to instruct the people, since seven of their princes had decided to embrace Judaism.

Is the Modern Jew Ready to Continue the World Missionary Activity of His Ancestors or Does He Prefer to File a Petition in Spiritual Bankruptcy?

We have reached the end of our hasty round-trip through the principal missionary stations of Jewish history and literature. Israel has broadcast his gospel once and, as we have seen, in spite of the enormous difficulties with which he had to contend, he has done it successfully enough.

Is he ready to continue this missionary task or has he made up his mind to file a petition in voluntary spiritual bankruptcy? This is *his Question,* his "To be or not to be."

Even during the Dark Ages, when the Church had condemned him to the status of social pariah, the Jew chose to play the effective rôle of the *Ebed Yahveh,* the mute, suffering witness to his faith. Strong in his conviction that Truth will finally prevail, he stuck to his pure monotheistic faith in spite of the continuous efforts of the Church and their willing instruments, the kings, to crush even the slightest attempt to read the Old *and* New Testaments without the help of the darkened, turbid spectacles of medieval scholasticism.

Sorrowfully and ruefully might Rome to-day thus paraphrase Julian Apostata's historic exclamation: "Thou hast conquered, o Judean!"

The results of the critical study of the Bible now cultivated for a full century with admirable zeal and success by the Protestant Theological Schools of Germany and Holland, and taken up with great zest even by conservative England and America, and by liberal Catholic countries such as France and Italy, *have fully justified the religious stand taken by the Synagogue during the last* 1900 *years.*

The Jew is once more at the crossing of the roads and must, sooner or later, reach a grave and vital decision. For, in the long run, no commonwealth can lead a healthy life unless its very soul is anchored in a great common ideal.

This, then, is the Jewish problem in its briefest possible formula: *does the Jew intend to continue his present, indolent laissez-faire policy, clinging without great inner conviction to his semi-national past, or, do his present leaders,* fully endorsing the stand taken on the subject by the Central Conference of American Rabbis of 1896, *possess the spiritual courage of the Prophets and of their sturdy and noble-minded successors throughout the ages to penetrate to the very core of the Jewish religion and to fulfill at last Israel's foreordained mission on earth?*

Is the Jew willing to say *Vale!* to the superannuated parts of his spiritual heritage? Is he ready to cling, in faithful cooperation with his younger companion, the progressive wing of the Protestant Church, to the social and international justice-planks of the platform of Micah and Isaiah? Will he defend these with the same enthusiasm and zeal with which he defended against seemingly overwhelming odds, the doctrines of the Unity of God and the Brotherhood of Man?

When Mohammed had won the conviction that he was the founder of a universal religion, he had the audacity to address the powerful rulers of Syria and Persia, Egypt and Byzantium, asking them to accept him as the "Messenger of God." The history of Islam registers their answer.

Has modern Israel, in the person of its most important and influential branch, the American Synagogue, the necessary enthusiasm and courage to file its priority claim to the divine messengership which was vouchsafed to it by its Prophets?

Or shall we fail because we dare not succeed? And who dares say that "the curtain has fallen upon the last act of the Jewish drama"?

The Sentinel of the Ages

Under shining, under shadow,
  At the gates of every land,
All adown the lengthening ages,
  Men have seen a Sentry stand;
Looming grandly on the beauty
  Of the blue day's crystal light,
Then anon, in darkness blending
  With the mystery of night;
While his meditations linger
  Over glories that are past,
And his keen prophetic vision
  Sees the good to come, at last.

At the portals of some nations,
  We behold him, as he stands
Pale and haggard, weak and weary,
  With his grey head in his hands,
Bowed in retrospective sorrow,
  For the infamy and scorn,
For the ages of oppression
  By his people meekly borne;
Till his features are transfigured
  In a blaze of wrath divine,
And his glassy eyes brim over
  With their bitter burning wine.

At another gate we see him,
  In the vigor of full prime
Mounted on a stalwart courser,
  For some charge or quest sublime:
Be it to go forth to battle,'
  In a cause of righteous strife,
Winning liberty, or glory,
  With the purchase of his life.
Or, at least, to gain his guerdon,
  And be named among the great,
By the aid of wealth's distinction,
  Or some service to the state.

Otherwhere, we see him, seated
  Underneath the arches vast
Of some old arcade, surrounded
  With the records of the past,
Over ancient tomes he ponders,
  Filled with figures rude and strange,
Yet their contents he deciphers
  Through Time's labyrinthine range;
Then to poesy he turneth
  And in numbers sweet recites;
Or he wakes the soul of music
  In the harp whose chords he smites.

Once again we see him, crouching
  On a devastated strand,
Silent as the Sphinx of Egypt
  Billowed in its surging sand,
For the lash of persecution,
  Heedless of all human right
Fell upon him, watching, waiting,
  Till he sank beneath its might.
And he lies there, bruised and bleeding
  But a brave old hero still,
Hoping for his destined future,
  When his Fate has wrought its will.

Nations, do you know this Sentry,
  Keeping guard, for ages long,
Over learning, arts, religion
  Through all cruelty and wrong?
Patient under dire oppression,
  While the iron pierced his soul;
With no armor for protection;
  With no weapon but a Scroll—
His one treasure; hear him crying,
  "Though I die, let this be true!"
Is not his the voice of Jacob?
  Yes! it is—it is—the Jew!

Say you that his crime demanded
  Punishment from God and men?
Nay! With God alone be vengeance:

He is merciful. But when
Man metes out his ruthless judgments,
With a mad presumption blind,
He wreaks cruelties of demons
On a weaker of his kind.
It is not for his defection
That the Jew has met the sword:
Christians slay their fellow-Christians,
In the name of their own Lord.

Has he sinned—this Jew immortal?
Ay; but he is not alone:
Christ is crucified forever
In the House He calls His own.
Multitudes bow down before Him
And profess to own his sway,
While their hearts are filled with idols,
And they, Judas-like, betray
Him who comes as their Messiah,
And their fealty would claim;
But they pierce His soul with sorrows,
Shouting praises to His name.

Sinned the Jew? Well; he has suffered.
When he saw his judgment come
He bowed meekly to his sentence
Like the shorn lamb, he was dumb:
Bearing shame, contempt, revilings,
Grief and anguish, pain and death;
Only saying: "God is holy:
He is One," with latest breath.
Like to Christ, in his submission
He has met a martyr's fate;
But his resurrection cometh;
Though it tarry, he can wait.

Yea! Already we perceive him,
Rising up on every hand;
Gliding into power and station,
With the world's wealth at command.
In the forum, in the senate,
Lo! he wins immortal fame.

Halls of learning, marts of commerce,
Ring with echoes of his name,
On each plane of high endeavor
He is foremost in the strife
Culling everlasting laurels
From the battlefields of Life.

So God's ancient, chosen people
As His Sentinel still stands
With the standard of Jehovah
In his strong, uplifted hands;
With his jewelled breastplate gleaming
On his proudly heaving chest;
And a lamp forever burning,
On his helmet's lofty crest;
While he welcomes the down-trodden
To his hospitable shores,
And in streams of richest bounty
Blessings on his brethren pours.

Standing thus, as great exemplar
To the world, the Jew appears:
Bringing hope, as well as warning,
To Humanity's late years.
Showing how, as King, God ruleth,
When mankind would test His sway,
Yet is tender as a Father,
When, as children, they obey.
Prophet, statesman, warrior, scholar,
Israel's glories shall increase,
When he claims his royal birthright;
Brother to the Prince of Peace.

—IBBIE McCOLM WILSON (1834-1908)

[From "A Hebrew Anthology," by George Alexander Kohut, Cincinnati, 1913. Vol. I, pp. 610-612.]

CHAPTER III

Can Jew and Christian Worship Together?

"The principles of Judaism and Christianity are running in convergent lines and can therefore not avoid colliding with one another. In fact, they must some day merge into one another and complete each other, as they have grown from one and the same root. And only in the same measure as a mutual understanding is reached between them, are mutual recognition and respect and final reconciliation between Jew and Christian possible."

Rev. Dr. Kaufmann Kohler, President-Emeritus of the Hebrew Union College, in "Hebrew Union College and Other Addresses" (Cincinnati, 1916).

An answer was recently attempted to the complex of questions raised at the end of our previous essay, by John Haynes Holmes, pastor of the New York Community Church. It was first delivered as a sermon in the pulpit of the Chicago Sinai Temple and then, a week later, in his own church. It represents the viewpoint of progressive Christianity as well as his own.

John H. Holmes is continuing in New York the work of spiritual liberation which is going on in the world, to a great extent owing to the labors of the courageous phalanx of progressive Protestant divines who, since 1517, each on his own church-door, have been nailing their running commentaries to the 95 Theses of Monk Martin.

If we had the necessary space at our disposal, we would reprint that classical sermon of Pastor Holmes in its entirety, adding merely a few Hebrew footnotes, confidently leaving the final decision on this momentous problem with the reader. But even the few fragments we are reproducing below will convey a fair idea of the train of thought of the eloquent Christian preacher:

The Antagonism Between Jew and Christian Religious Rather Than Racial

"That there may be no misapprehensions of any kind, may I explain at the outset that, in discussing the possibility of Jews and Christians worshipping together, I do not for a moment have in mind the idea of Jews being converted to Christianity or, for that matter, of Christians being converted to Judaism. For the whole

conversion process I have nothing but horror and disgust. It is to my mind an insult to the intelligence and character of the race that many of our Christian churches should be conducting regular missions for the Jews, as though these Jews, forsooth, were some kind of heathens to be saved from everlasting damnation. For my part, I would ask for nothing better than that Jews should remain Jews and Christians Christians, with the single exception that I would gladly have these two great branches of the human family come together in a closer affiliation of the spirit than they now enjoy. I see no reason, in other words, why Jews as Jews and Christians as Christians should not worship together as children of the one God and Father of us all.

"We usually classify the alienation between Jew and Gentile as a lamentable instance of race-prejudice. This viewpoint is wholly imaginary and exists only in our own distorted consciousness of the facts. The Jew belongs to the same race as the Anglo-Saxon and Latin. The swarthiest Jew and the blondest Norwegian are members of the same family—they spring from the same stock, have the same blood flowing in their veins, have their origin in the same portion of the globe. Not anti-Semitism but anti-Judaism is, therefore, the real problem which we have to solve. *Ironical as it may seem, it is none the less a solemn truth, that if it had not been for religion, the highest purpose of which is to unite men in bonds of brotherhood, there never would have been any separation between the Jewish and the Gentile world.*

"But let me make this statement right here: the Christian is by no means exclusively responsible for the alienation which divides these two groups of human beings. He is responsible, of course, for the monstrous persecutions which he has visited upon the Jew, for the ghettos, the pogroms, and all the other abominations which characterize the history of the Jew in Christiandom. But, for the problem itself, the Jew must share responsibility with the Christian.

"This mutual responsibility for the alienation which has existed for many years between them, suggests the interesting surmise that Jews and Christians are even more alike than we had supposed. I refer namely to what may be best summed up, perhaps, in the single word, Orthodoxy. Christian orthodoxy centers not around a people, as is the case with the Jew, but around a man, a historical figure, namely, Jesus of Nazareth. This man, Christian orthodoxy would have us believe, was not an ordinary man; he was divine—the son of God, or even God himself in human form. While on earth he went through a remarkable series of experiences, beginning with the Virgin Birth, and ending with the Resurrection and Ascension into heaven.

" 'Come to Jesus,' therefore, is the Christian orthodox watchword of redemption. 'To believe in him is to be saved; not to believe in him, or not to know anything about him at all, this is to be damned forevermore.'

"Thus, both Jewish and Christian orthodoxy declare a monopoly of God, the one in the shape of its 'chosen people,' the other in the form of its 'Only begotten Son.'

"The world, alas! is not large enough to hold two such dogmatic systems as these of Judaism and Christianity and, therefore, competition and struggle are inevitable between them."

At this juncture, we regret to have to part company with the eloquent orator. We take exception to this statement of his:

"To the Jew, the man of Nazareth is a heretic and apostate; he is worse than this—he is a fraud of the most obvious description. Now for the Christian to take this man as the prophet and saviour of his religion, is to visit a final insult upon the Jew."

A Jewish Jesus-Symposium

The reader of the present book has been a constant witness of the sympathetic and respectful treatment Jesus has received at our own hands and probably has also taken notice of the remarkable homage paid to the Prophet of Nazareth by the illustrious dean of Jewish scholarship in this country, the venerable President Emeritus of the Hebrew Union College, Dr. Kaufmann Kohler (pp. 117-118).

Pastor Holmes and his Christian sympathizers may answer: "Yes; but you two represent the extreme progressive wing of the Synagogue; what about the Jewish-Orthodox view of Jesus?"

We are fortunately in a position to enlighten the pastor of the Community Church on this score by recurring to the Jesus-Symposium by Jewish scholars which was published in 1901 by the late Lutheran clergyman, Rev. Dr. I. K. Funk.

Let us follow, at hap-hazard, the alphabetical order and start the series of authoritative, orthodox eulogists of the rôle played by Jesus in the history of the religious evolution of mankind with the great Hebrew scholar of Frankfort-on-the-Main, *Dr. Adolf Bruell:*

". . . In Christianity, as it is represented in the Gospels, the sublime doctrines of Judaism, if we subtract the dogmas, find their most beautiful expression. If we deduct the purely human additions, as well in Judaism where they take the form of observances, as in Christianity, where they crystallize themselves into dogmas, we find that there is no real antagonism between the two. And how could it be otherwise, for did not Jesus stand upon the ground of Biblical and prophetical Judaism?

"The fact that love, the highest religious principle, has not yet fully penetrated Christianity, as is shown by the awful fanaticism of the Middle Ages and the odious anti-Jewish movement of our own time, does not alter the fact that Jesus promulgated a sublime

doctrine which is in full harmony with Judaism, and with which Christianity must be entirely imbued before it can be seriously called the religion of Christ. . . .

"Judaism and Christianity both have still to go through a process of purification as to law and dogma, and only after these separating walls have fallen, will Jews and Christians, and with them all humanity, on the terrain of pure morality and the spirit of the prophets, tender one another forever the hand of brotherhood in the noble spirit of reconciliation.

"Meanwhile it would be appropriate that honest and enthusiastic men might form an alliance in order to reconcile Judaism and Christianity, and for this purpose Jesus and the prophets would be rather genial helpers than detractors."

Let us now put on our philo-Nazarene witness-stand, one of the pillars of the French Orthodox Synagogue, *Chief Rabbi Emil Lévy,* of Bayonne, France:

"Wide as the difference may be in certain essential points between Christianity and Judaism, yet the former approaches the latter through its origin, and a common basis which is love of God and man. In proclaiming the superiority of spirit over matter, and the principle of immortality of the soul and of a future life; in exhorting mankind in a touching and poetical language, ever trying to come nearer the divine example by a charitable, humble, modest, and pure life, Christ has rendered immense service to humanity and to the cause of progress and civilization, for he thus spread the Jewish doctrine, which aims at a continual improvement of the individual and of society, contributing to the preparation of the Messianic era and of the brotherhood of the nations."

Returning to Germany, let us give the floor to the learned rabbi of Leipsic, *Dr. Nathan Porges:*

"Even the most conscientious Jew may, without hesitation, recognize that in view of the immense effect and success of his life, Jesus has become a figure of the highest order in the history of religion, and that the noble man, the pure character, the mild heart-winning personality, come forth unmistakable even from the mythical cover which surrounds his person. The fact that Jesus was a Jew should, I think, in our eyes, rather help than hinder the acknowledgment of his high significance, and it is completely incomprehensible to me why a Jew should think and speak about Jesus otherwise than with the highest respect, although we, as Jews, repudiate the belief in his Messianic character and his divine humanity with the utmost energy, from innate conviction."

In conclusion let us round up our quartet of star-witnesses to the attitude of the conservative Synagogue toward Jesus by the confession of that noble personification of the really

pious Jew, the late *Jacob H. Schiff,* principal organizer of the orthodox Jewish Theological Seminary of America:

"We Jews honor and revere Jesus of Nazareth as we do our own prophets who preceded him."

If Pastor Holmes had been more familiar with this phase of Jewish public opinion, he would probably have modified somewhat his statement:

"It is in this spirit of orthodoxy, shared alike by Jew and Christian, aggravated by controversy over the person of Jesus, that we find the fundamental cause of the alienation and hostility which have severed the two groups from the beginning. It is in the elimination of this spirit of orthodoxy, that we can find the only means of healing the breach which has existed for so long. For it is obvious that the orthodox Jew and the orthodox Christian can never be persuaded to worship together. As well expect oil and water to mix. If orthodoxy is all we have to deal with, we might as well give up our problem at the start, and agree that Jew and Christian must always worship apart, and in all probability feel forever hatred and loathing for one another."

But, water in the end finds its level; and so does Pastor Holmes, after pleasantly roaming over the unpleasant fields of theological controversy, reach the rock-bottom of his great thesis:

> "Judaism and Christianity, neither one is true to the exclusion of the other. Neither one is false in relation to the other. Both are true as portions of the one inclusive religion of the human spirit. *They are two streams flowing from the same clear spring of living water."*

Hebrew Prophecy, the Common Source of Judaism and of the Teachings of Jesus

Well, then let us go back to that same clear spring. Let both, Synogogue and Church, re-ascend to the immortal Isaiah who has rightly been called by Ernest Renan "the real founder of Christianity—700 years before Christ." He is surely the main common source of prophetic Judaism and prophetic Christianity:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his path; *for out*

of Zion shall go forth the law, and the word of the Lord from Jerusalem."—(Isaiah II, 2-3.)

And wherein will the worship in this new World-Zion principally consist?

The same Isaiah answers our question. It is found in his immortal attack upon the mechanization of the sacred service by a priesthood which either woefully misunderstood or intentionally misinterpreted the essence of a divine worship such as might reasonably be supposed to be in consonance with man's highest concepts of the Creator and Ruler of the Universe:

"Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

"To what purpose is the multitude of your sacrifice unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts: and I delight not in the blood of bullocks, or of lambs, or of he-goats.

"When ye come to appear before me, who hath required this at your hand, to tread my courts?

"Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

"Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them.

"And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.

"Wash you, make you clean: put away the evil of your doings from before mine eyes; cease to do evil.

"Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."—(Isaiah I, 10-17.)

This *Contrat Social* of Isaiah, together with his immortal Disarmament Plank (II., 4), represents the Magna Charta of the world-religion-to-be, *the Religion of Truth, Justice and Peace.*

The directive of this Way of Life, of this outlook upon our existence must be acceptable to every clear-thinking, noble-hearted man and woman, and will finally be accepted as the basis of a new social and spiritual world-constitution by all the nations and races of the earth.

This new Creed of Mankind will be no hodge-podge of the worn-out theological systems of the past. It will be, instead, a vital creed that touches human life at every point. We must have the courage to proclaim it from the house-tops until it becomes the common property even of the man in the street.

While true religion is able to merge mankind into one genuine, human family, an antiquated theology and a superannuated ritualism, representing and illustrating as they do metaphysical systems of bygone ages, are only able to separate humanity into hundreds of hostile or, at best, indifferent camps.

Montesquieu (1689-1755), on returning from his visit to England, tells us that "everyone in the highest circles of English society laughs if one talks of religion." Today one smiles indulgently behind the fan. Well, we must stop this cynical hilarity. We must invest Religion with a new world-meaning. The pulpit must forsake its antiquarian language which has become the soulless, artificial technique of a profession, but is not the organic speech of a living belief.

In brief, the progressive wing of the modern Synagogue, as represented by the teachings of the late rabbis Emil G. Hirsch and Joseph Krauskopf, knows how to distinguish between the Religion of Jesus, the great Jewish Reformer of Nazareth, and the Christianity of the heathen emperor Constantine, under whose chairmanship the Nicene Creed (325 A. D.) was formulated. The modern Synagogue has fathomed the First Principles of religious psychology and is, therefore, fully aware that *true religion is far more a matter of character than a question of cult and creed.* It subscribes whole-heartedly to St. James' summing-up of the teachings of the Hebrew Prophets, Psalmists and *Chakamim:*

"What is pure and undefiled religion before God the Father? It is this: to visit the widow and fatherless in their affliction and to keep himself unspotted from the world."

A World Federation of the Churches of the One God

So, you see, Pastor Holmes, "the Voice that was crying in the desert" for nearly two thousand years: "Smooth the path for the Lord!" may soon become audible. Let us be patient meanwhile, and close our ranks.

We are passing at present through a period of terrible politico-economic stress. But it is also one of great spiritual strain; a fact that is even more significant. There is no doubt that the ultimate root of all our troubles lies in the lack of a great, common ideal able to stir the heart and soul of man. Only some such ideal as that of Malachi, "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his

brother?" (II., 10), will be able to cement the whole of mankind into one great Brotherhood of Man.

On this broad foundation, Pastor Holmes, the Jew is ready to help you build the New Church—or, to translate this Greek term into English—the New House of God. Not only you but hundreds of liberal spirits on the Jewish side of the fence are dreaming of this glorious consummation. Indeed they have been hoping for it since that memorable April, 1799, when David Friedlaender, the orthodox, learned and pious pupil of Moses Mendelssohn, sent his now historical "Open Letter" to Dean Teller of the Lutheran Church of Berlin, raising in the name of the One God of Truth, Justice and Peace, the very question which you are propounding to the Church and Synagogue of 1924.

And from his lonely grave on the Parisian Heights of Montmartre, the immortal poet-philosopher, Heinrich Heine, who was born in the very year of Friedlaender's challenge and, outwardly, at least, made the step before which his older contemporary and spiritual companion recoiled, extends to you his blessing:

"Moses, the great son of Amram, took a poor shepherd tribe and fashioned it into a great people which also should brave centuries—a great, eternal, holy people, a people of God which could serve all other nations as a model, nay, as a prototype for the whole of humanity. He created Israel.

"As I have not always spoken with due reverence of the master, so have I slighted his work. Yes, to the Jews, to whom the world owes its God, it also owes His Word, the Bible. They have saved it out of the bankruptcy of the Roman Empire, and in the wild ruffianism of the medieval migration of the peoples, they preserved the dear Book until Protestantism sought for it among them and translated the discovered volume into the modern language, distributing it over the world."

Why should we not dare speak the Truth as we see it? Yes, centuries before Luther, Christendom had ceased to be Christian. Rome and Byzance had turned to other gods, or —to be still closer to the historical truth—returned to their ancient pagan deities. Religion had degenerated gradually into the frivolous, pagan ritualism of old. The roots of the sacred tree of genuine, reverential piety which are embedded in every unspoiled human heart, were allowed to wither away in the dry soil of Pharisaic pietism.

It was the undying merit of the Hebrew people to have found out, 700 years before Christ, that man needs no inter-

mediary between himself and God. Jesus insisted upon this great metaphysical dogma and it is the eternal glory of the Protestant Reformation that, in its turn, it retraced its steps to Isaiah and his great Galilean disciple.

Philosophy is religion rendered self-conscious. We who have shaken off the husks of an antiquated theology and are attempting to penetrate to the very kernel of Faith, know that the real problems of our age are at bottom spiritual problems. We are, therefore, mournful witnesses of a Church which slumbers with folded hands and mumbles the dead formulas of an outgrown past.

As god-intoxicated dreamers of a new and glorious City of God, we hate to see our Churches and Synagogues slowly degenerate from holy shrines into empty sepulchres:

> "Outwardly splendid as of old
> Inwardly sparkless, void and cold,
> Her force and fire all spent and gone,
> Like the dead moon, she still shines on."
>
> William Watson.

Many of our Houses of God now are *mortmains* of vested interests. But the young, vigorous and progressive clergy of America, Christian and Jewish, will see to it that they again become vital, religious town-halls; laboratories and workshops for the elaboration and practice of the great ideals of mankind: Truth, Justice, Peace.

The Rainbow as Symbol of the World-Religion of the Future

These new Houses of God, let us hope, will gradually evolve into real "Houses of Prayer for all the Nations of the World." And for their use some future Federal Council of the Churches of the One God will compile a heart- and soul-stirring World-Prayer-Book and World-Hymnal which will appeal equally to every strong-minded Jew, Gentile and "heathen."

Meanwhile, let us humbly fold our hands and pray together that wonderful Messianic prayer with which every service of the Synagogue is solemnly terminated. It was compiled by the famous Babylonian teacher, Abba Areka, in the third century, A. D., but its component parts were known to Jesus. If the great Nazarene were to rise again, would he not with

his whole heart and soul join in this Hebrew *Gloria in Excelsis?*

"May the time not be distant, O God, when Thy name shall be worshipped in all the earth, when unbelief shall disappear and error be no more. We fervently pray that the day may come upon which all men shall invoke Thy name, when corruption and evil shall give way to purity and goodness; when superstition shall no longer enslave the minds, nor idolatry blind the eyes; when all inhabitants of the earth shall perceive that to Thee alone every knee must bend and every tongue give homage. O may all, created in Thine image, recognize that they are brethren, so that they, one in spirit and one in fellowship, may be forever united before Thee. Then shall Thy kingdom be established on earth, and the word of Thine ancient seer be fulfilled: The Eternal shall rule forever and aye.

Congregation:

On that day the Eternal shall be One, and His name shall be One."

When the meaning of this prayer shall have penetrated the very soul of mankind then, and only then, will we be able to relegate to the nightmares of the past the Bible story that tells of Cain who killed his brother Abel, and pass joyfully to the epic poem that describes the institution of the rainbow as a sign of an eternal covenant between God and all the children of man:

"And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth."—(Genesis IX, 11.)

And why should the rainbow, this wonderful "Bridge of the Gods" which was set in the sky as a symbol that marked the end of a cruel chaos of destruction, not span also Church and Synagogue, Mosque and Pagoda, as the emblem of a World-Religion-to-be, built on the three celestial pillars: Truth, Justice and Peace?

The Voice of Jerusalem

An Epilogue

By ISRAEL ZANGWILL

CHAPTER IV

The Voice of Jerusalem

By Israel Zangwill

"Then Amaziah the priest of Beth-el sent to Jeroboam, king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at Beth-el; for it *is* the king's chapel, and it *is* the king's court.

"Then answered Amos and said to Amaziah, I am not a professional soothsayer and diviner for hire and neither did my father belong to that ilk; I am a herdman and a gatherer of sycomore fruit.

"And the Lord took me as I followed the flock, and the Lord said unto me, Go, Prophesy unto my people of Israel." (Amos, ab. 760 B.C., VII, 10-15.)

* * *

"It was then that there resounded throughout Galilee the fame of a strange prophet who astonished the people of Jerusalem and Judea by his preaching. *It was like the blast of a trumpet, suddenly awakening the sleeping consciences of the people of God. He spoke as the ancient prophets have spoken, but more forcibly and directly than they. He announced a new era, for which the time had come to prepare.*

"The axe," he exclaimed, "is laid unto the root of the tree": here at last was a true spiritual message different from that of the Scribes and Pharisees, and which directly echoed the experiences of life which all lovers of truth had for so long felt welling up within them. It was like a herald's note announcing that the Messiah was awaiting the occasion to come forth from the shadow and go wherever God should send him."

GEORGES BERGUER, 1923 A.D.

The "Watchman, What of the Night?" oration which was delivered October 14th, 1923, by Israel Zangwill at Carnegie Hall before an audience of more than 3,000 men and women belonging to the Left, Center and Right of Jewish public opinion in this country aroused an unheard-of storm of approval and protest in the camp of American Israel.

The date on which that fearless pronunciamento of the greatest Jewish poet-philosopher of our time was launched forth will mark an epoch not only in the history of Zionism but of modern Judaism in general.

It is not our intention to enter here into the merits of the case itself; the reader will remember our own prescription for the

healing of the malady of Zion (pp. 198-201) which, to a certain extent, covers itself with the diagnosis of the illustrious Jewish statesman from London. All we wish to do is to preface this Epilogue with a brief explanation of its origins.

In view of the close relationship of the standpoint taken by Mr. Zangwill and ourselves regarding the rôle of the Jews as a missionary people, we asked him kindly to write a P. S. to our chapter, "A Bird's-Eye View of the Missionary History of the Synagogue."

Very obligingly the distinguished watchman on the Tower of Zion gave us the permission to broadcast the missionary keynote of his "Voice of Jerusalem," a wonderful anthology of Zangwill's Studies in Judaism.*

Most of our readers will agree with us that we could not have wound up in a more appropriate and effective manner our plea for the establishment of a new worship of the Lord along the old grooves traced by our ancient prophets than by the *Haftarah* that follows, written by a worthy successor of the worthy seers of yore who never hesitated to hew to the line, little mindful of the direction in which the chips might fall.

I.

Pre-Christian Christianity

As I was preparing for the press the collection of my Jewish essays, gathered from every period of my working life, I received an article upon Islam from my friend, Sir Harry Johnston, with a provocative sentence specially marked. "Judaism," it ran, "had virtually dissolved into Christianity a hundred years before the coming of Christ, and it is only a foolish petulance which prevents the Jews of to-day from avowing themselves followers of Christ." I retorted that the sentence was an Irish bull. Why should Christians who preceded Christ avow themselves his followers? One might more defensibly say that it is only a foolish snobbishness that prevents his followers from avowing themselves as Jews. In this they would certainly be following him, for he notoriously proclaimed himself as one who came not to destroy the Jewish Law but to fulfill it.

Sir Harry Johnston is, however, not so wrong in regarding the Jews of the first century B. C. as having largely reached the Christian position, in so far as the adjective applies to

* Published by the Macmillan Co., New York, 1921, with whose permission the following extracts are here reproduced.

Semitic ethics and not to the Greek metaphysics and sacramental notions with which the new Jewish sect entangled itself. From the account given by Josephus of the Essenes in particular, it would seem that even in its specific developments of communism and celibacy, Christianity had already made its appearance in Judea. They were the first in the ancient world to condemn slavery. "Their example," observes Lord Acton in his essay on "Freedom in Antiquity," "testifies to how great a height religious men were able to raise their conception of society even without the succor of the New Testament."

Similarly, Sir John Seeley begins his celebrated work *"Ecce Homo,"* with the remark "The Christian Church sprang from a movement which was not begun by Christ. When he appeared on the scene the first wave of his movement had already passed over the surface of the Jewish nation."

Philo, a contemporary of Jesus, born nearly twenty years earlier, though his philosophy of the *Logos* and his conception of world-proselytism were rejected by the Jewries of his own age, was accepted by the early Christians almost as one of themselves; and it is to the Churchfathers that we owe the preservation of the bulk of his works. Prof. A. Kuenen (1825-89), the great Dutch theologian and Old Testament exegete, although he regards Christianity as completely superseding Judaism and not as traceable specifically either to Essenism or Philonism, is yet compelled, like Ernest Renan, to see its roots in Palestinian Judaism as a whole, and to describe the entire ethical atmosphere in Palestine as a psychological preparation for the emergence of Jesus, between whom and the shepherd Amos nearly eight hundred years before him, there was no incommensurable gap.

And if the essence of the Christian ethics be taken as sacrifice, or vicarious atonement, the willingness to exemplify it appears a millennium and a half earlier in Moses than in Jesus. "And it came to pass on the morrow," says the historian of Exodus (Chapter XXXII., 30-32), "that Moses said unto the people, Ye sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin; and if not, blot me, I pray thee, out of thy book which thou hast written." But the reply

put into the Lord's mouth marks the dividing line between the creeds: "Whosoever hath sinned against me, him will I blot out of my book." Justice in fact is the essential note of Judaism as love is that of Christianity. Judaism, of course, no more discarded Love than Christianity was able to dispense with Justice—it is merely a question of proportions—but it is this stern trumpet-sound of the Old Testament that has disconcerted all the sentimentalists who bleat about the cruel Jehovah.

So far from the Gospels of Love and Justice being sharply divided between the two Testaments, it is but two chapters later in Exodus that we find the Jewish God defining Himself as "The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving inequity and transgression and sin."

This, however, is not the place to delve more deeply into the spiritual subtleties. I wish merely to show what little truth there is in the current antithesis between the Old and the New Testaments.

With a curious arrogance the translators of the Authorized Version imported into the Old Testament by way of headlines their dogmatic interpretation of the text and thus started its readers with a misleading prepossession, much as newspaper articles are almost irremediably falsified by too summary headlines. This is why—apart from the mistakes of the translators—not one Christian layman in a hundred thousand has ever really read the whole of the Old Testament.

Those descriptive interpolations are particularly concerned with dramatising the Old Testament into a continuous prophecy of the coming Saviour. The line of proof is as absurd as the sense is distorted or misrendered. And yet the basic idea is sound. For the Old Testament contains, though in a jumble of strata, all the traces of the evolution from the crude psychology of primitive civilization to that form of Jewish psychology, popularly known as Christian. It is this process of spiritualization culminating in the soul of Jesus which is the true miracle to which the Bible testifies, and the only one as to which its testimony is convincing.

Like a grim hand withdrawing a curtain from the window of a warm lighted room, Science has revealed the impenetrable blackness that hedges us around, the terrifying perspectives of infinity and evolution. Amid these tenebrosities and in the

din and tumult of the age, the still small voice of Jerusalem remains our only music. That accent of Reason and Love is heard at its clearest in some of the sayings of Jesus, but long centuries before it had made itself audible in the pastures of Mesopotamia and amid the hills of Palestine, and still, wherever the race of Jesus wanders there are lips on which the ancient fiery coal is laid.

II.

The Apostolate of Israel

The soul of this "peculiar race" is best seen in the Bible, saturated from the first page of the Old Testament to the last page of the New with the aspiration for a righteous social order, and an ultimate unification of mankind. Of these ideals the race of Abraham originally conceived and still conceives itself to be the medium and missionary. Wild and rude as were the beginnings of the Jewish people, frequent as were its backslidings, and great as were—and are—its faults, *this aspiration is continuous in its literature ever up to the present day.*

There is every reason to believe that the historic texts of the Old Testament were compiled and edited in the interests of this philosophy of history, but that pious falsification is very different from the self-glorification of all other national epics. Israel appears throughout not as a hero but as a sinner who cannot rise to his rôle of redeemer, of "servant of the Lord" —that rôle of service, not dominance, for which his people was "chosen." *The Talmud, the innumerable volumes of saintly Hebrew thought, the Jewish liturgy, whether in its ancient or its medieval strata, the "modernist" platforms of reformed American Synagogues, all echo and re-echo this conception of "the Jewish mission."* As I have often said, the people of Christ has been the Christ of peoples, and this both in its apostolate and in its martyrdom. "Nathan! Nathan! Ihr seid ein Christ!" cries the friar to the old Jewish sage in Lessing's fine play. "By God, you are a Christian. There never was a better Christian than you."

Christianity, *quâ* its ethic of love and pity and self-sacrifice, is at bottom a question of psychology; it is the evolution of the human spirit to a plane as much transcending that of natural man, as the species homo transcends the animal. To the biologist this upward movement may be a leap in the dark

—a "sport," a freak of fate or freewill; to the supernaturalist it may be a divine impulsion. But whatever its scientific explanation, the Jews had reached this phase of evolution centuries before the rest of the world; it is doubtless what their prophets felt when they claimed them as a Chosen People and thus sought to deepen and strengthen this line of evolution. Thus, while the incongruity of missions to the Jews, subsidized by peoples who have never yet reached the psychological plane of ancient Israel, is grotesquely obvious, the process of conversion cannot be applied even to these European stocks themselves, for they are still in the crude psychic stage of self-assertion and conquest. Their Christianity was never more than an imposition from without, which then soon conformed to their own psychology. They were as little affected by their conversion as the pre-historic Celtic menhirs of the West of England, when a cross was scratched over them to adapt them to Christian use. *"Est-ce qu'il y a des chrétiens?"* demands the freethinker in Diderot's *"Entretiens d'un philosophe—" "Je n'en ai jamais vu."***

"Nothing can be done," writes the learned Jesuit leader of English modernism, George Tyrrell (1861-1909), in one of his letters, "till the Roman Curia is converted to Christianity. There is more hope of the Jews." There is indeed.

In the World-War, though a Christian psychology has revealed itself here and there among the followers or products of the Church, the old Berserker psychology has been the dominating influence.

Even Christmas could bring no truce in the trenches except once, when the spirit of the dead Jew suspended the savageries of the living Christians. But it was from the ranks and not from the rulers that this beautiful movement sprang, and officialdom soon descended to nip in the bud so appropriate a celebration of Christ's birthday. It even proceeded to exploit the solemn festivals of the common Church as heaven-sent opportunities for unexpected attack.

But it sufficed to have had a mother of Jewish blood, for the famous French philosopher and essayist, Michael Montaigne (1533-1592), to become the channel of absolutely revolutionary and heretic thoughts upon the Spanish Conquest of

** "Are there any Christians in the world?" "Well, I have never seen one."

Mexico: "So many cities levell'd with the ground, so many nations exterminated, so many millions of people fallen by the edge of the sword, and the richest and most beautiful part of the world turned upside down, for the traffick of pearl and pepper!"

A semi-Jewish parentage similarly explains how Jean Bodin (1530-1596), though steeped in some of the superstitions of his day, was the first great political philosopher to preach tolerance and progress. He was even suspected of Judaizing, such was his respect for the Old Testament and his neglect of the New, though his critics do not seem to have had the biological clue to his psychology.

His complement in action, the great French Chancellor under Catherine de Medici, Michel de l'Hôpital (1504-1573), who practised what Bodin preached, staving off the Inquisition and keeping the peace between Christian sects, was also half a Jew. *It is equally significant that the book which foresaw that a modern war would cripple Europe, was written by a Russian Jew, Jean de Bloch, the inspirer of the Hague Conference, and that the only General in that war whose account of his triumphs is penetrated throughout by loathing for the necessity for them, is the Australian Jew, Sir John Monash. . . .*

When, according to the XI. chapter of *Numbers,* a young man came running to tell Moses that Eldad and Medad were prophesying in the camp, and when Joshua, then the underling of the Master, begged Moses to forbid them, the great man with his wonted magnanimity answered: "Enviest thou for my sake? *Would God that all the Lord's people were prophets and that the Lord would put his spirit upon them!"*

If the spirit cannot be said to rest on every Israelite, there is no doubt that the same racial intuition which led to the proclamation of the unity of the universe through the one God, leads to the perception of the brotherhood of humanity under the common fatherhood, and that the faculty of dreaming millennial visions of a warless world is more widespread among the people of Isaiah than among any other.

This is a fact that could be established by comparative statistics. The press-bureaus or societies of international pacificism will be found mainly directed by men and women of the race whose salutation was not "How do you do?" but "Peace to you!" And two Jews, the Dutch jurist, Prof. Tobias Michael Karel Asser (1838-1913) and the Austrian journalist,

Dr. Alfred H. Fried (1864-1921), are among the few men who have been awarded the Nobel Peace Prize.

No one, further, has labored more for the pacifist idea than the inventor of Esperanto, Dr. L. Zamenhof (1859-1917), the Russian oculist who truly strove to heal the blindness of humanity. For the unity of speech at which he labored was to him merely the outward sign of the inner unity of mankind. If he sought to undo the curse of Babel, it was in order to bring the peace of Jerusalem. Amid the barbaric welter generated by that military ideal of which Prussia offered the supreme expression, in a planet seething and rumbling with animosities, and streaked with volcanic fires, this obscure Russian Jew managed to set tens of thousands of every race, creed and color, meeting in the concord of a common tongue, the very name of which brought the gospel of hope.

That men form one universal brotherhood, that they spring from one common origin, that their individual lives, their nations and races, interbreed and blend and go on to merge again at last in one common human destiny upon this little planet amidst the stars, is, according to H. G. Wells, the conclusion which science and history alike reach by their investigations. But, as he admits, all the world-religions had reached it by inspiration and insight. *This conclusion was in fact the starting-point of Hebrew literature, declaring as it did that we are all sons of Adam.*

The very eagerness of the Jew to assimilate himself to every other people is the unconscious expression of a sense of universal fraternity. He has served as a connecting link not only between all modern peoples, but also with the vanished peoples of antiquity, the Assyrians, the Medes, the Babylonians, and so on.

III.

The History of the Jew, an Eternal Epic of the Triumph of the Spirit

Far be it from me to claim that no religious inspiration or ethical loftiness can be found before or outside Israel: Hellenism and Buddhism have undeniably produced many noble utterances and so has Christianity, as it is represented by the gospels which, themselves, are almost exclusively of Jewish origin and breathe the spirit of Judaism.

Even the much-abused Machiavelli (1469-1527) wrote in *The Prince:* "There are two ways of deciding any contest, the one by laws, the other by force. The first is peculiar to man, the second to beasts." The difference between the Jewish and all other religious or ethical maxims and ideals lies, however, in the fact that they have a dynamic quality that removes them from merely ethical esthetics, and that they are found more intensely absorbed in the life of the Jews as a whole than is the case with any other ethnical group.

While Christian history with its countless blood-spillings and mutual burnings, which are a constituent even of its religious record, is almost insufferable in the reading to any man of sympathy or imagination, it is impossible, despite the sordid stains as upon old clo', to read Jewish history since the fall of Jerusalem without being purged by pity and terror. For here no blood is shed but that of Israel, and if the epic is defaced by meanness and squalor, and if the tragedy comes not seldom from a betrayal by what is false within, there remains enough to make it an eternal epic of the triumph of the spirit. Indeed, does not even Hegel call the Jews the people of the spirit? . . .

The learned Viennese anthropologist, Dr. Ignaz Zollschan, although challenging with his book, *"Das Rassenproblem,"* the famous thesis of Houston Stuart Chamberlain and his disciples, that civilization is a creation of the Teutonic race and that the Jew is an inferior breed, yet winds up his brilliant work with the statement that his vindication of his race has only the value of an epitaph, since unless a territory can be found for them, the Jews are destined to disappear: "Nevertheless he had felt it his duty in the interest of scientific decency to publish the results of his investigations."

I do not share Dr. Zollschan's conclusion as to the imminence or even the possibility of Judaism and the Jew disappearing, but I am at one with him in desiring that the subject of Jews and Judaism shall be lifted out of the mist of ignorance and bigotry into the clear light of knowledge.

IV.

Looking Back to Sinai, Forward to the Millennium

"The Jew," says a recent author on the Jewish Problem, "must take his place in the scales and be weighed with the

law's inexorable, sealed and certified weights, as other men are." With all my heart. But we must not act like those shallow radicals who can see nothing mysterious in the real, and who believe that when you have stripped away the false romance from a phenomenon, the phenomenon remains invariably prosaic.

Seeley, in his brilliant study of *"The Expansion of England,"* divests the Englishman of any peculiar genius for the sea or any imperial instinct, and shows to what simple factors even the conquest of India was due. Yet, with every separate miracle explained away, the total miracle of the British Empire remains, the wonder of a small island holding a fourth of the globe. So, too, when one has denuded Jewish history and literature of every shred of supernaturalism and every hull of romantic fantasy, the invincible race and faith remain like a Doric Temple on a headland, the sublimer for the bareness. For there is a true romance as well as a false, and when you have laid the Jewish Spectre, you are confronted by the Jewish Spirit.

Consider the "outline" of this history: a shepherd, Abraham, born about 2000 B. C., in Mesopotamia, roved to Palestine, and his descendants, after a period of slavery in Egypt, returned to Palestine as conquerors and agriculturists to evolve there in the course of the ages a poetic and prophetic literature of unparalleled sublimity. That union of spirituality, intellectuality and fighting power in the breed, which raised it above all ancient races except the Greek, was paid for by an excessive individualism which distracted and divided the State. Palestine fell before the legions of Titus (70 A. D.). But two generations later her final bid for independence (130 A. D.-135 A. D.) was so fierce that the Roman Emperor Hadrian was forced to recall his ablest general, Severus, from the less formidable task of subduing Britain, equally in revolt. *Half a century before it challenged Rome, the Jewish State had produced Christianity and had thus, unknown to itself, entered on a greater career of world-conquest than any victory over Rome could have brought it. Five centuries after the destruction of Jerusalem, its wandering scions had impregnated Mohammed with the ideas of Islam. Half the world was thus won for Hebraism in outer form at least,* and d'Israeli could boast that Europe was divided between those who worshipped a Jew and those who worshipped a Jewess. The question is

sometimes raised whether Jews are Europeans. They are more, for they have helped to make Europe.

A nucleus of the race, however, still persisted, partly by nationalist instinct, partly by the faith that its doctrines had been adulterated by illegitimate elements and its mission was still unaccomplished, and to-day as a population of some 16,000,000 *constitutes a Jewdom larger than any that its ancient conquerors had ever boasted of crushing;* so large, that though after 1850 years a prospect has opened out of re-establishing its old national home, it is impossible for it to re-occupy its ancient shell save through a representative minority.

Is there no romance here? The anti-Semitic author hinted at by me in a previous passage makes great play with the exaggerated grandeur of Solomon's Palace—"about as large as a country-house at Lenox." Let us, however, not forget that not in the architecture and size of Solomon's Temple lay *the Jew's contribution to civilization, but in its dedication to the worship of all mankind, and in the sacred tradition that the privilege of building it had been disallowed to David because he was a man of war and had shed blood.*

"May he come to his place in peace," is the mystic formula pronounced as clods rattle on the Jewish coffin. There were few places for the Jew to come to in peace, whether on the earth or beneath it, for in the very heart of Christian civilization he dared to go unarmed, and the history of the Ghetto is from more than one aspect the story of the longest and bravest experiment that has ever been made in practical Christianity. Over nearly eighteen centuries the experiment has been tried, and a scientific study of the results would be an illuminating contribution to history, religion, and ethics.

The center of the Ghetto was God. Through whatever mists of legend and broidered veils of fantasy, the Jew looked back to Sinai and forward to the Millennium, to the day when, to use the words of the prophets, "ten men of all nations shall take hold of the skirt of a Jew, saying we will go with you, for we have heard that God is with you"; "in that day the Lord shall be One and His Name One"; "men will beat their swords into plowshares and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more."

Living through the "drums and tramplings" of the Roman Empire, of the Dark Ages, of the Middle Ages, of the Crusades,

of the Napoleonic wars, as he had outlived the military empires of Assyria, Babylon, Persia and Greece, the Jew still clung to this, his national vision.

Well might Charles Lamb say the Jew was "a piece of stubborn antiquity compared to which Stonehenge was in its nonage." The Ghetto was not only a piece of antiquity, but of Oriental antiquity, petrified for the most part in the West. Its spiritual latitude was that of Zion, it took its time from Jerusalem and its seasons and celebrations from Palestine. Geographically it was everywhere and anywhere, but its inhabitants were at home nowhere, not even in Palestine under the dead hand of the Turk. *In this homeless home of the Ghetto dwelt the race that supplied Christendom and Islam with their religions, European art with its subjects, Western oratory with its phrases and images, Socialism with its ideas and America with its Puritan foundations.*

And thus it was that this paradoxical people omnipresent, yet ever in a minority, everywhere powerful, yet everywhere oppressed or abused, offered to the seeing eye such boundless aspects of romance and tragedy, so many facets of sublimity or grotesquery. An infinite irony clung around its very existence. And this existence was preserved by faith and cunning, by the spirit and the gold-piece, by humor and by lack of humor, by tolerance and by persecution, by a poetic and hygienic tradition, and by that desperate will-to-live already noted by the midwives of Pharaoh; *a will-to-live which still subtly animates not a few "Zionists," devoid of religion and distant from Zion.*

V.

Judaism, a Sanctified Sociology

Far more pregnant than all the learned scribblings about Judaism is the reply of the German conscript, who, being asked what his religion was, replied in astonishment: *"Wir haben keine Religion. Wir sind doch Juden?"* ("We have no religion; for, are we not *Jews?"*) The worthy Israelite was not even aware that he had no religion; he was a Jew. *And this equivalence of Judaism and life is a central characteristic of the Jewish religion.* It led necessarily to religion pervading the home, to a domestic ritual, with the father for priest and the mother to bless the Sabbath candles. And if, as Fustel de Coulanges shows in his *"La Cité Antique,"* this feature

(minus the woman's *rôle*) was common also to the Greek, the Roman, and the ancient Hindu religion, peculiar to the "peculiar people" was the elaborate dietary, sanitary and sex-regulated side of the religion—the glorified and sanctified sociology, under which even the most phylacteried Pharisee could not escape being a decent citizen.

The Jew might lack the spiritual poetry of a Francis of Assisi, but, at any rate, he was more exploited by the spirit than he exploited it. He might not love so romantically as an Amadis de Gaul, but he transmitted an untainted physical heritage. The results may be read in the bio-statistics of the race. Under the Lloyd George Insurance System, 3½ times as much is paid out in sick benefit funds by the Prudential as by the Jewish Fraternal Orders in the East End of London. In the Russian Pale, with all its persecution, the death-rate was only half that of Christian Russia, and the proportion of talent immeasurably larger.

Thus, over some thirty-two centuries and in almost every environment on earth, a Jewish eugenic experiment has been in process as well as a Christian. But science has only just awakened to the importance of the Ghetto as an experiment in sociology. The secret of Jewish longevity, of Jewish immunity from certain diseases, is at last being sought. One of the greatest practical authorities on medicine, Sir James Cantlie, is reported as testifying that we have never offset one single of Moses' laws in regard to hygiene, sanitation or medical science, that all that the scientists of to-day, with their microscopes and text-books, did was to prove that the ancient lawgiver was right, and that we had been trying hitherto to cure disease instead of preventing it as Moses did. To the same effect is a work entitled *"Moses, the Founder of Preventive Medicine,"* by Captain Percival Wood, a doctor returned from fighting disease at the front where he discovered the hygienic value of the Mosaic Code.

Now, too, at last the marriage laws of Leviticus and the Talmudic Treatise that amplifies them are being studied, with admiration for a code that could interfere even between Beauty and the Beast. There is here a vast new field for research which has barely been touched. It may well be that the Mosaic regimen was physiologically beneficial, contributing to the longevity of the race and to its *joie de vivre* in the teeth of unpromising circumstances.

But the psychological superiority of the Ghetto with its physiological pendant was not achieved by a cold eugenic system. Captain Peter Wright has told us how a Polish Jew was badly mishandled by soldiers rather than let them force a piece of meat that was not *kasher* through his teeth; while another was cruelly beaten rather than sign his name on Saturday. One can scarcely imagine such obedience being rendered to a merely legal code. In brief, Jewish sociology was transfigured into poetry, the professor was disguised as the prophet and the driving force found in the love or the fear of God.

The great German historian of philosophy, Kuno Fischer (1824-1907), called Germany the ego among the nations. Jehuda Halevi rightly called Israel the heart among the nations. Philosophy was always alien to the Hebrew temper, which, having a God, had no need of metaphysics. *The only philosophy Israel needed was a philosophy of history, and its epic is the salvation of the world by a people chosen for service and suffering.* This history and this philosophy, woven into the daily round by festivals and commemorations as into the physical life by prescriptions and by prohibitions, have kept alive through vicissitudes and perils innumerable a people which had apparently exhausted and fulfilled itself in producing Christianity in Palestine.

It was the genius of Judaism to have fused science and life in the glow of religion, and to secure obedience by the poetic concept of a tender intimacy between a divine legislator and a people chosen to exhibit to the world the pragmatic value of His laws.

"With everlasting love hast Thou loved the house of Israel, Thy people; a Law and commandments, statutes and judgments, hast Thou taught us. . . . Blessed art Thou, O Lord, who lovest Thy people Israel." Such is the sentiment translated into impassioned images by Amos in the eighth century B. C., and such is the evening benediction still uttered to-day by millions of Hebrew lips.

The performance of that Law and those commandments, statutes and judgments, covering as they did the whole of life, produced a domestic ritual of singular beauty and poetry and tender and self-controlling traits of character. No demos in the world is so saturated as the Jewish people with idealism and domestic virtue, and when, even apart from its biostatistics, it is compared with the yet uncivilized and brutalized

proletariat of Europe, there is sound scientific warrant for endorsing in its narrowest form its claim to be a "Chosen People." As a sequel of the World-War, the Jewry of Eastern Europe was passing through one of the greatest agonies even in its own history. Six hundred thousand Jews have been dragging their footsore feet across Galicia and Russia, where army after army has laid waste their dwellings with fire and slaughter, seized their substance and profaned their women. Yet, always have they carried with them their scrolls of the Law. . . .

What particularly embitters our international Schools of anti-Semitism *is the Jewish claim to be the one people to reveal God to the rest of the world,* as though this were a monstrous egotism. But, setting aside both the metaphysical implications and the justice of such a claim, I cannot see any egotism in sacrificing oneself to bring about the triumph of a spiritual point of view. It would have been a monstrous egotism had the Jew said *he* was to be worshipped. He was merely throbbing with the vital message he had to deliver, like a messenger galloping to warn a village of an advancing flood. His psychology is not different from that of other men conscious of missions, and the mystery of a "chosen people" is only part of the general mystery of genius.

Whether it be a revelation *ab extra,* or a sort of inspiration which comes to all forms of genius from within, the ethical supremacy of the Hebrew and the uniqueness of his contribution to civilization remain undeniable facts.

It is in this unwelcomed supremacy, in the sullen consciousness that Christianity is, after all, but a form of Judaism that some anti-Jewish writers find "one of the secrets of the universal hatred of the Jews in the history of Europe." This tendency to disparage, constitutes the intellectual variety of anti-Semitism. "Pride and Prejudice" forbid the honest acknowledgment that the world owes anything to the Jew except money. Cinderella's sister-religions are loath to tolerate her triumph.

Re-Reading of the Book

A Message to the Jewish College Boys and Girls of the United States and the British Empire

By SOL ROSENBLOOM

President of the Hebrew Institute of Pittsburgh
Treasurer of the Palestine Development Company

RE-READING OF THE BOOK

A Message to the Jewish College Boys and Girls of the United States and the British Empire

By

SOL ROSENBLOOM

Pittsburgh, Pa., November 12, 1923.

Dear Dr. Singer:—

I have read with great interest and pleasure the first edition of your book, and also some of the proofs of the new material which you have sent me for examination.

Every one interested in the future of Judaism, and in the spiritual welfare of Jewry owes you a debt of gratitude for the admirable way in which you are performing a much needed service. It has long been our imperative duty to our present Jewish generation; to the generations to follow us, and to the world at large as well, to provide a proper and comprehensive understanding of what the eternal Jew has been striving for throughout the ages, and to make clear in an authoritative and scholarly way the profound wisdom and higher principles that underlie our religion and Bible, and all our other sacred writings.

Unless we suceed in bringing to our own children a fine realization of the great assets of our glorious heritage and instil in them respect, love and devotion for the great humanitarian and ethical principles for which Judaism stands, we cannot expect

them to redeem these ideals by their deeds and conduct.

I may say, so far as this country is concerned, that there has probably never been waged such a determined campaign to defame and slander the name of Jew as we have been witnessing of late.

The causes which have contributed to this deplorable state of affairs are many, but the one great factor which is responsible for this condition more than all others combined, is the inadequacy of proper Jewish education of our own young.

Your effort to counteract the propaganda that is being carried on against us is, therefore, fulfilling a most needed task, and in the most logical and effective way, viz., by addressing yourself to our own boys and girls—the boys and girls who are fortunate enough to have the opportunity and privilege to study, and who will be called upon to occupy the foremost ranks in shouldering the responsibility, and in discharging the duty which womanhood and manhood will lay upon them as Americans and Jews.

On my part, I have no other message to send to our boys and girls than to ask them to acquaint themselves with the great responsibility which rests on them by reason of the tremendously important and vital problems which the Jewry of the world is now facing and which they will be called upon, in a large measure, to solve. If we discharge these duties properly and unselfishly, a destiny greater and nobler than we have so far enjoyed will be ours in the future; but if we fail, ignominy will cleave to the Jewish name, and will stamp us as incapable

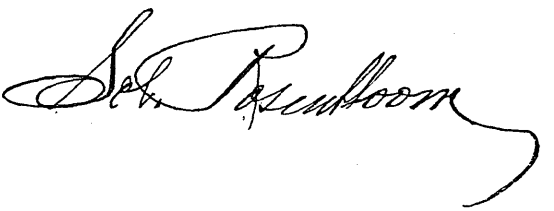
of accomplishing that which we have been praying and striving for ever since our dispersion—the opportunity to establish ourselves in our own land to take up there the threads of our past, and weave a finer civilization than humanity has known heretofore.

Your "Prophetic Zionism" is a remarkable contribution to the essence of this great movement, and deserves the careful study and consideration of every college boy and girl.

My own views on Zionism are set forth in my article "Re-Reading of the Book," which I wrote about the time I left Palestine. If you think that it contains any message that may be of interest and guidance to our college boys and girls, you have my permission to publish the entire article or any part of it.

Trusting that you will meet with the fullest measure of response and appreciation in your undertaking on the part of our representative Jews in this country, and wishing you every success, I am

Very sincerely yours,



"Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribb'd and edged with steel,
To strike the blow.

"Knowledge we ask not—knowledge thou hast lent,
But, Lord, the will—there lies our bitter need;
Give me to build above the deep intent
The deed, the deed."

JOHN DRINKWATER.

Re-Reading the Book

Introduction

By way of introducing the message of the learned President of the Hebrew Institute of Pittsburgh, one of our few great merchants who, faithful to the old Jewish traditions, divides his energy and time between the duties of a strenuous business life and a zealous devotion to the highest ideals may we be permitted to cite the following passage from the patron-saint of the Amos Society:

"Behold, the days are coming, saith the Lord Jehovah, that I will send a famine in this land, not a famine of bread, not a thirst for water, but of hearing the words of the Lord. They shall wander from sea to sea, and from the North to the East they shall run to seek the divine word, and shall not find it. In that day shall the fair virgins and young men faint for thirst." (Amos, VIII, 11-13.)

Young Israel, and its academic segment in particular, can easily find the *Mayyim Chayyim,* the fresh waters of comfort and inspiration for which their Palestinian forebears, nearly 2,700 years ago, were longing. If our boys and girls could only be induced to take down from the shelves the greatest anthology of which the literature of the world can boast; if they could only be persuaded to read and to re-read the Book, this wonderful literary heritage of theirs, in the light of modern historical research, with their eyes and hearts directed towards the Holy Land. There the scenes of our history were enacted, and there, let us hope, the question of Zion, the question of Prophetic Zionism, will in the near future find its solution.

Hebrew, the Spiritual Mother-Tongue of the Jew

Have our future M. D.'s, Ph. D.'s and D. Sc.'s ever given a thought to the fact that among all the sacred books of the world—the Koran and the New Testament included—there is only one which, because of its intrinsic literary value, occupies a high rank in world-literature, and that this Book is the Old Testament, *our* Bible, which represents a miniature collection of literary jewels, embracing between its covers History, Belles-Lettres, Philosophy, and the record of the Religious Evolution of the Semitic part of the ancient Orient?

It ought, therefore, to become the ambition of every Jewish college boy and girl not only, we repeat it, to read and re-read the Book, but to read it in its Hebrew original.

One cannot fully appreciate the beauty of Homer's Iliad in an English garb, or Shakespeare's genius in a French translation. This Hebrew language, to which the greatest non-Jewish philologists and theologians since John Reuchlin (in the 16th century) have devoted the greater part of their lives, is your spiritual mother-tongue. There is no Greek college student living who is not either able or aspiring to read Sophocles and Demosthenes in the original—and while their territorial connection with the great tragedian and illustrious orator is closer than yours with the authors of the Bible, your racial

junction with the political and literary heroes of Palestine is certainly a more genuine one.

Those of us who are striving for the perpetuation of Judaism as a distinct intellectual and spiritual force, must unite in order to establish a center where a philosophy of life may be developed in harmony with the true spirit of the Hebrew prophets and at the same time in full accord with the conditions and demands of modern life.

The Jew's Contribution to Civilization

The author of the message addressed to the whole household of Israel but more particularly to you, college boys and girls, is, however, not merely asking us to read and "re-read the Book," but insists upon Israel offering new spiritual values to the world, and becoming "a Light to the Nations."

The Jew's original contribution to the progress of mankind in science, in literature and art, in religion and philosophy, in medicine, in jurisprudence and sociology, in commerce and industry, in the short lapse of hardly a century of its untrammeled co-operation in the intellectual life of Western civilization, is out of proportion to his numerical strength. Many impartial non-Jewish scholars and writers in Europe as well as in this country, have recognized this fact.

What is needed is that this fact enter deeply the conscience of Israel on the one hand and of the world at large on the other. The satisfaction of this need is one of the principal aims of the Amos Society. It will publish a group of books which will present to the educated Jew and non-Jew the ideals for which Israel has stood in the past and is standing now; a true history of his achievements in demonstration of his fitness to carry the torch of light to mankind.

Re-Reading the Book

IT is indeed a great privilege and pleasure for any Jew to visit the Holy Land; to spend there several months as I have done; and become in some degree a factor in the great enterprise of the rebuilding of Palestine. As to myself, this errand has afforded me the greatest satisfaction of my life; it has fulfilled a longing I felt throughout many, many years.

To say that I have been inspired, would not fully render my thought. "Full of reverence is this place. Surely, the Lord is in this place." Such was my feeling as I traversed the length and breadth of the land, and viewed the holy shrines of Israel, the tombs of the Fathers, the Wailing Wall—the spot where the Temple had stood; the places where kings had fought; the consecrated ground where the prophets had preached, and the psalmists had sung the songs

of the Lord. These are the symbols of a glory that was; memories of great things now shrouded in the past.

The Awakening of a New Life in Palestine

But even more, I must confess, was I moved by the thrilling spectacle of a new life which now unfolds before the observer in Palestine. This is the new life of our own people charged with such bright promise for the future.

I have seen the Chalutzim; the vision of heaven on earth is in their eyes; the song of hope and courage of the new Zion is on their lips. Blazing their way as pioneers, they are to be seen everywhere, working on the roads and in the fields, building highways, clearing swamps, constructing, planting and harvesting.

I have seen the Jewish agricultural settlements with the blossoming gardens and fruitful orchards. How great must have been the struggles the colonists waged against a long neglected soil, against the ravages of disease, the inroads of marauders. They faced the chilling passivity of Jewry at large; they often faced its very ridicule and cynism. But how inspiring are the rewards of the unyielding patience, endurance and toil that enabled these colonists to convert, as if by magic, sandy wastes and barren hills into charming beauty and generous fertility.

I have seen the teachers. Keenly alive to the spiritual goal of the Rebuilding, they work silently and intently with that persistence which springs from love and devotion. They have already gained for Palestine the enormous result of resurrecting Hebrew as a living language; they have secured for our ancient tongue its rightful place as the modern carrier of the thought, and ideals developed by Jewish genius.

Linked by the spirit of a redeemed Zion, young and old, scholars and farmers, professional men and laborers, practical men and dreamers have everywhere joined hands to labor for their one common aim. A great epic has already been written by these forerunners of our rebirth.

But the brightest lines are yet to be written of the epopee of Zion. This requires the united effort of Jewry. In no other way can we hope to accomplish the great tasks with which our own destiny and the history of humanity have brought us face to face. But united effort implies

a common understanding of the ultimate aim and purpose; requires a clear realization of our abilities and limitations; claims a true appreciation of the significance of the sacrifices that the workers of Zion have been making; demands a sound interpretation of the reciprocal duties and obligations which events have imposed upon Palestine, Israel and the world.

The Real Significance of Zionism

A babble of voices confounds the clear and urgent call of purpose and duty, causing confusion in the ranks of Jewry. Absorbed with the problems of the moment, the problems of ways and means, our leaders have to the present day failed to give to us and to the public at large an unequivocal definition of the aspirations and motives that animate Israel to restore Palestine; they have consequently not yet provided for the fundament, so essential just now, on which all lovers of Zion could stand and unite.

Indeed, at this very hour, we find ourselves divided by a divergence of aims. We have accomplished nothing of great constructive value. What is more, certain Zionists in semi-official positions continue to make loose statements regarding our purpose. These statements are easily misunderstood and, torn from their context, have been twisted by our enemies into mere caricatures—damaging caricatures of our aims.

It becomes, therefore, necessary to decide what measure of importance we are to attach to these conflicting views. How shall we reconcile them so that we may stop drifting, and, as Zionists, harness our energy and devotion to one common aim? The fate of Israel is hanging in the balance we hold in our own hands. Shall we declare for the perpetuation of our Jewish heritage, or shall we renounce all further right to it? Shall we demonstrate to the living present, and to all ages to come, that our professed yearnings for Zion have been sincere and vital enough to be translated into reality, now that the possibility to do so has been given us; or shall we proclaim ourselves a heap of dry bones, no longer stirring into action even while the breath of life hovers over it? To my mind, we must find, and without loss of time, a clear answer to these questions;

we must learn what history teaches about our purpose, how far the past can prognosticate the future.

We are now living in the days of the Second Restoration. Let us turn to the First Restoration for guidance, and recall its purpose. It was to rebuild the national centre of Palestine as the stronghold of Jewish religion and culture. The most significant event of that undertaking was the "re-reading of the Book" by Ezra. The re-establishment of the Torah upon a firm foundation, about 2,400 years ago, has preserved Judaism to this day, and I hope for all time to come; indirectly influencing, in a profound way, the spiritual outlook of the whole world.

Jerusalem, a Spiritual World Center

Today, in the Second Restoration, we confront the same situation and are struggling with the very same problems as did the Jews of the Babylonian Exile: the lack of a spiritual centre, and the difficult tasks connected with the return to the ancient cradle of our past and its reshaping as the fountain-head of the spiritual and cultural revival of Israel.

For thousands of years we have suffered persecution from without and self-imposed restraint from within in order to preserve our distinct spiritual life and our religious identity. But today, disorganization and disintegration threaten us, presenting a danger greater than those of the past.

The glorious centres of Jewish life in Russia are crumbling and conditions in western Europe, while allowing greater individual freedom, offer little opportunity to the development of Judaism. The authority of the Torah is shaken; divisions are multiplied, each Jew tending to become a law unto himself. Our spiritual life, which has stood the test of centuries, is in danger of total extinction.

Those who are determined to perpetuate Judaism must unite, and establish a centre where Jewish life, religion and philosophy may be developed in harmony with the true spirit of the Torah, and in accord with the conditions of modern life. We must have a "re-reading of the Book," and the re-establishment of the Torah as the cornerstone of a grander order of life, with Palestinian Israel as its centre. Under these conditions we may hope to be able again to offer new spiritual values to the world and become a light unto

the nations, offering guidance and inspiring hope in these troubled days of disillusion and distress.

We were once a source of spiritual teaching to the world; our contributions in religion and in philosophy have furnished humanity its code of conduct and ethics. The great effort to establish Israel again as a free commonwealth can be justified only with our burning aspiration to remain faithful to our spiritual heritage, and to create new spiritual values for the world. It is unthinkable that our lofty ideals should be forgotten in the rebirth of Israel.

No one acquainted with Jewish history and literature will fail to recognize the value of the Hebrew language in which our great spiritual, cultural and religious truths are expressed. It appears, however, that concentration upon the instrument for the revival of Jewish thought has made some of us forget the ultimate aim—Jewish thought itself—and has led to the exaltation of the Hebrew language as the beginning and the end. Hebrew is the key to the vast treasure-house of Jewish learning and ideals, but it is not the treasure-house itself.

The Hebrew Language and Its True Relationship to Zionism

I am a lover of the Hebrew language; I have always pleaded its cause and development, and supported it in practical ways, but I regret to see how the enthusiasm of some has made an idol out of the instrument and brought conflict into our ranks. Some of our most conservative people have suffered confusion and dismay through the overemphasis of Hebrew as a secular language.

Unity of purpose and action will be promoted if we view the Hebrew language only as a means to a great end—the rebirth of the cultural and spiritual ideals of Israel.

In the same way the national and political aspects of Zionism, stressed and overemphasized in different quarters, have become great stumbling blocks to a unification of our principal aims.

It is essential that we regard these elements as secondary; merely as the means whereby the spiritual goal of our movement can be attained.

Who in our history has better understood the importance of the political element in Zionism than did Herzl, the

founder of the Zionist Organization; and yet who has spoken with a more prophetic insight than he, when he declared that a "return to Judaism must precede a return to Zion?"

We must, of course, have political guarantees for the freedom to settle; for the security of property and life; for the autonomy of cultural and spiritual development in our community. But Jewish history and Jewish philosophy cannot espouse the idea of political ambition and rule. We are an old people. The teachings of our prophets and rabbis have combined with historical circumstances to convince us of the vanity and futility of political mastery.

Hebraism, political guarantees and autonomy in our Homeland are indispensable requirements, and they can not be renounced. But we can expect to be reckoned a great people only because of our spiritual and religious contributions. These we are resolved not only to continue but also to increase and intensify.

"Israel is a nation only by reason of its Torah and faith." A Torahless Hebraism, a Torahless Nationalism, and a Torahless Universalism will not lead us anywhere.

I have no doubt that the majority of our people feel, understand and recognize all this very well. What shall we accomplish for ourselves and for the world if we set up in Palestine a petty nation devoid of any individual character and accomplishments of its own? What significance will there be in our producing a few more lawyers or even a few more scientists? There are enough Jewish professional men in the world. Many universities in Europe and in America think that there are already too many. It is not quantitative but qualitative contribution that the world expects from us.

Our Duty to the World at Large

It cannot be repeated too often that our duty to ourselves coincides and harmonizes with the duty we owe to the world at large. 'To thine ownself be true, and it must follow as the night the day, thou canst not then be false to any man." The thunder of the extremist opinion may at certain moments break out in powerful crashes, but the small voice of Jewish idealism and Jewish conscience ever predominates and, in the end, prevails. Jewish history offers many examples of the backslidings of Israel

to the worship of strange gods, but, in the large perspective, what other people showed a more tenacious, a more consistent loyalty to its God, and to its inheritance?

Upon single-minded action, guided by a clear realization of our true aims and great responsibility, depends the ultimate success of Prophetic Zionism. The acid test will be applied to us. The world will ultimately decide whether Israel has the inner strength of achieving his Renaissance on Palestinian soil.

The spiritual ideal of Judaism constitutes the one unifying force that will harmonize the conflicting elements in our ranks. It is the one potent lever that will raise us to the height of our own possibilities; that will lend significance to our history, and lend meaning and purpose to our life, which can again become a credit to ourselves and of incalculable service to humanity.

To sum up: this platform has been my guiding hope throughout many years, and it still remains the basis of my Zionism. **The restoration of Israel to "Eretz Israel" appeals to me only because I see in it the possibility of creating a force that will bring the world nearer to the ideal life; because I have faith that from "Zion shall go forth the Torah, and the word of the Lord from Jerusalem."** Within my limitations, I shall bend every effort to make clear this mutual responsibility which the world, Jewry at large, and Palestine, owe to each other.

Furthermore, I shall count my visit to Palestine a failure, if I do not succeed in bringing to American Jewry some measure of understanding and appreciation of its paramount duty towards Palestine, and to impress it with the sober realization of how inadequately they have matched the great sacrifices that are being made in the Holy Land, reclaiming it as our land. There the present takes up the threads of the past, weaving a civilization that will bring rest of body, and peace of mind to our suffering people; and send forth a message of inspiration and guidance to distressed humanity.

A Significant Judeo-Christian Symposium on Social Justice

A Significant Judeo-Christian Symposium

From Letters received by the author at the occasion of the publication of his pamphlet "Social Justice," which is the title under which the first edition of the present book appeared.

TO THE READER

THE letters from prominent Jewish and non-Jewish theologians and laymen that are here reproduced in whole or in part, form a brilliant *Variorum* commentary to the text of this volume. For me their significance lies mainly in that they are indicative of the impressions the religious and social philosophy underlying my book has made upon 114 typical representatives of Judaism and Christianity.

Many of them have more or less implicitly endorsed the program for a reformation of synagogue and church to be carried on in the spirit of the Hebrew prophets and their successor, Jesus of Nazareth. Some, and not the least prominent, even look forward with great expectancy, as does the author himself, to the day when church and synagogue, after a separation of nearly 1800 years, will be re-united upon the common platform of the Hebrew Seers and the Carpenter of Nazareth.

Or, to use the very words of the most illustrious representative of the American Synagogue, the dean of the world's Jewish scholarship, Rev. Dr. Kaufmann Kohler, President-Emeritus of the Hebrew Union College, and Rabbi-Emeritus of Temple Beth-El, New York:

"Modern Judaism waits for the time when all life's deepest mysteries will have been spelled, and to the ideals of sage and saint that of the seeker of all that is good, beautiful and true will have

been joined; when Jew and Gentile, synagogue and church, will merge into the Church universal, into the great city of humanity whose name is 'God is there'."

Rabbi Simeon ben Gamaliel II. was President of the Great Sanhedrin in the middle of the second century A. D. This worthy descendant of Rabbi Hillel, an older contemporary of Jesus and known to fame as the originator of the Golden Rule, like his illustrious forebear, was skilled in the making of apothegms of deep ethical significance. Looking forward and backward, he summed up the philosophy of the world's noblest Jewish thinkers of all times in the famous formula which is embodied in the title of the present book: "There are three pillars upon which the moral and social world is built—Truth, Justice and Peace." (Pirke Aboth, I., 18.)

Let me, finally, remind priest, pastor and rabbi—it concerns all three of them in various degrees—of the memorable words of Abraham Lincoln: 'I have never united myself to any church, because I have found difficulty in giving my assent without mental reservation to the long, complicated statements of the Christian doctrine which characterize their Articles of Belief and Confessions of Faith."

But the Martyr-President who, like all genuine freethinkers, was a deeply religious nature, immediately added: "When, however, any church will inscribe over its altar, as its sole qualification for membership: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy might, and thou shalt love thy neighbor as thyself,' that church will I join with all my heart and all my soul."

THE AUTHOR.

New York, April, 1924.

Participants in the Symposium

Rev. Dr. Peter Ainslee, Baltimore, Md.
Prof. R. Altamira, Valencia, Spain.
Rev. Dr. Robert A. Ashworth, Yonkers, N. Y.
Rabbi Joseph L. Baron, Davenport, Iowa.
Lord Bearsted, London, England.
Rev. Dr. Henry Berkowitz, Atlantic City, N. J.
Emil Berliner, Washington, D. C.
Herman Bernstein, Editor, The Jewish Tribune, New York.
Professor Ludwig Blau, Budapest.
Rt. Rev. Charles Henry Brent, Protestant Episcopal Bishop of Western New York, Buffalo, N. Y.
David M. Bressler, New York.
Rabbi Barnett R. Brickner, Toronto, Canada.
Rev. Dr. S. P. Cadman, Brooklyn, N. Y.
Rabbi Bernard M. Caplan, Kingston, N. Y.
Rev. Dr. A. Cohen, Birmingham, England.
Rev. Dr. Henry Cohen, Galveston, Texas.
Rabbi Simon R. Cohen, Brooklyn, N. Y.
Dr. George P. Cutten, President, Colgate University, Hamilton, N. Y.
Rev. Dr. Frederick C. Eiselen, Evanston, Ill.
Rabbi Emil Ellinger, Leavenworth, Kansas.
Dr. George Elliott, Editor "The Methodist Review," New York.
Prof. Chas. A. Ellwood, University of Missouri, Columbia, Mo.
Rev. Dr. H. G. Enelow, Temple Emanuel, New York.
Dr. M. Epstein, London, England.
Professor Clarke R. Erdman, Princeton, N. J.
Professor Charles P. Fagnani, New York.
Rabbi Abraham J. Feldman, Philadelphia, Pa.
Mrs. Joseph Fels, New York.
Rabbi Morris M. Feuerlicht, Indianapolis, Ind.
Glenn Frank, Editor "The Century," New York.
Dr. Lee K. Frankel, New York.
Professor Felix Frankfurter, Cambridge, Mass.
Rabbi Sigmund Frey, Los Angeles, Cal.
Prof. Alexander R. Gordon, Montreal, Canada.
Rev. Dr. Louis Grossman, Long Beach, Cal.
Rev. Dr. Rudolph Grossmann, New York.
Rev. Dr. Adolph Guttman, New Haven, Conn.
Albert M. Hanauer, Pittsburgh, Pa.
Marcus Hartog, D.Sc., Meudon, France.
Chief Rabbi Dr. Joseph Hertz, London, England.

Prof. J. O. Hertzler, University of Wisconsin, Madison, Wis.
Rabbi Pizer Jacobs, Gary. Ind.
Dr. George Jeshurun, New York.
Otto H. Kahn, New York.
Charles Rann Kennedy, Millbrook, N. Y.
Dr. Henry Chas. King, President, Oberlin College, Oberlin, Ohio.
Dr George Alex. Kohut, New York.
Rev. Dr. Nathan Krass, Temple Emanuel, New York.
Rev. Dr. W. P. Ladd, Dean, Berkeley Divinity School, Berkeley, Cal.
Rabbi Isaac Landman, Editor, The American Hebrew, New York.
Irving Lehman, Justice, Court of Appeals, Albany, N. Y.
Rev. Dr. Joseph Leiser, Helena, Ark.
Rabbi Lee J. Levinger, Wilmington, Del.
Harry C. Levinson, Chicago, Ill.
Rabbi Samuel J. Levinson, Flatbush, N. Y.
Adolph Lewisohn, New York.
Rev. Dr. C. H. Little, Waterloo, Canada.
Rabbi Wolfe Macht, Waco, Texas.
Rev. Dr. James G. K. McClure, Pres., McCormick Theol. Seminary, Chicago, Ill.
Rev. Dr. John McNaugher, Pittsburgh, Pa.
Rabbi Harry S. Margolis, Paducah, Ky.
Rabbi Jerome Mark, Knoxville, Tenn.
Rabbi Samuel H. Markowitz, Lafayette, Ind.
Louis Marshall, New York.
Rabbi Israel D. Mattuck, London, England.
Thomas G. Masaryk, President of the Czecho-Slovak Republic, Prague, Bohemia.
Rev. Dr. F. de Sola Mendes, New York.
Rabbi Henry A. Merfield, Fort Worth, Texas.
Claude G. Montefiore, London, England.
Prof. George F. Moore, Harvard University, Cambridge, Mass.
Dr. Julian Morgenstern, President, Hebrew Union College. Cincinnati, Ohio.
Prof. D. Neumark, Hebrew Union College, Cincinnati, O.
Rev. Dr. Morris Newfield, Birmingham, Ala.
Rev. Dr. Louis I. Newman, New York.
George W. O. Oakes, Editor "Current History," New York.
Prof. Lewis B. Paton, Hartford Theol. Seminary, Hartford, Conn.
Rev. Harold Pattison, New York.
Rev. Dr. Felix Perles, Königsberg, Germany.
Rev. Dr. David Philipson, Cincinnati, O.

Rev. Dr. D. de Sola Pool, New York.
Prof. Ira M. Price, Chicago University, Chicago, Ill.
Rev. Dr. Jacob S. Raisin, Charleston, S. C.
Rev. Dr. Max Raisin, Paterson, N. J.
Rabbi Marius Ranson, Albany, N. Y.
Rev. Dr. Julius Rappaport, Milwaukee, Wis.
Rev. Dr. Leon Reich, Cleveland, O.
Rabbi Max Reichler, Brooklyn, N. Y.
Rev. Dr. George W. Richards, Pres., Theol. Seminary of Reformed Church in the U. S., Lancaster, Pa.
R. N. Salaman, M. D., Roystan, Herts, England.
Rabbi Tobias Schanfarber, Chicago, Ill.
Rev. Dr. Emanuel Schreiber, Los Angeles, Cal.
Temple Scott, New York.
Mrs. Vida D. Scudder, Prof. Wellesley College, Wellesley, Mass.
Prof. Edwin R. Seligman, New York.
Charles Shohl, Pres., Union of American Hebrew Congregations, Cincinnati, Ohio.
Prof. Henry P. Smith, Union Theological Seminary, New York.
Rabbi Michael G. Solomon, Los Angeles, Cal.
Sir Isidore Spielmann, London, England.
David Steckler, New York.
Sterling Thomas, U. S. Senator, Washington, D. C.
Nathan Straus, New York.
Oscar S. Straus, New York.
Dr. N. Syrkin, New York.
Henry M. Toch, New York.
Prof. Ramsay Traquair, McGill University, Montreal, Canada.
Sir Charles Walston, Cambridge, England.
Felix M. Warburg, New York.
Sidney Webb, London, England.
Prof. George E. Woodberry, Beverly, Mass.
Israel Zangwill, London, England.
Louis Zangwill, London, England.
Israel J. Zevin, New York.
Rabbi Martin Zielonka, El Paso, Texas.

Inter-University Jewish Federation

of Great Britain and Ireland

S. BRODETSKY, PH.D., *President*

Reader in Higher Mathematics at the University of LEEDS, ENGLAND

April 11, 1923.

I have read your pamphlet a couple of times with the greatest pleasure and interest, and I shall venture to offer a few lines on my views.

That Social Justice must form the cornerstone of any reasonable social system is, of course, perfectly obvious. It is equally clear that a religion of any real value to mankind must be based upon foundations of social equity. In fact, I would go further and say that the main function of religion should be to make the human mind grasp the eternal principle of impartial justice combined with love, sympathy and kindness to all fellow human beings.

The tragedy of the War was not so much that the politicians of the world betrayed their humanity for a doubtful mess of pottage, but that the moral agencies of mankind, the organized religions, fell to equally low depths in pandering to the mob patriotism round them. Jewish Rabbi as well as Christian Bishop vied with one another in glorifying bestial instincts, and prostituted the symbols of their faiths by sanctifying human slaughter.

For this reason it is doubly welcome to be reminded that the Title-deed of Jewry is replete with the tenderest as well as the fiercest expressions of human brotherhood and social justice. It is doubly pleasant to read that members of the Jewish faith, in common with equally noble members of other faiths, have in all ages maintained the ideals of humanity and justice. I thank you particularly, dear Dr. Singer, for the opportunity you have given me to read the beautiful account of this ideal devotion contained in your pamphlet.

* * * *

Let the Synagogue teach the ideals of Amos and Isaiah, propagate the teachings of Social Justice enshrined in the Bible and the later Jewish writings. Let the Synagogue unite with the Church in this teaching. Let the Synagogue show to young Jewry that it stands for the noblest ideals that inflame the heart of generous youth, and is not concerned merely with clerical politics and futile discussion of matters of no moment, like ladies sitting on the floor of the Synagogue.

In brief, let the Synagogue fearlessly lead in the realization of the prophetic gospel of Social and International Justice such as you have outlined with so rare eloquence and scholarship.

S. BRODETSKY.

Symposium

REV. PETER AINSLEE, D.D.
Minister, The Christian Temple; Editor, "Christian Union Quarterly"

Baltimore, Feb. 3, 1923.

I have read your "Social Justice" with deep interest, and follow you sympathetically.

DR. RAFAEL ALTAMIRA
Professor of History at the University of Valencia; Senator of the Kingdom of Spain.

Valencia, Spain, March 21, 1923.

I thank you for your pamphlet which really has interested me. I made of it even the basis for a lecture recently delivered by me on International Justice and of which it will give me great pleasure to send you a copy immediately after its publication.

REV. DR. ROBERT A. ASHWORTH
Minister, The Baptist Church of the Redeemer

Yonkers, N. Y., Feb. 24, 1923.

I have read with deep interest your pamphlet. I found in it much that was informing and much that was inspiring in your moving and eloquent portrayal of the succession of prophets of your race who have proclaimed the social gospel. You certainly have struck a note that finds a full response in the hearts of all who feel that Christianity involves a new social order dedicated to social justice and world-peace. Surely, in such a program Jew and Christian, each retaining his right to his own individual conviction and emphasis, may heartily join hands.

RABBI JOSEPH L. BARON
Congregation Bnai Israel

Davenport, Iowa, June 6, 1923.

I want to add my expression of enthusiasm to the chorus of approval that has already greeted your plea for social justice.

One still hears occasionally the argument that the pulpit should not meddle with economic questions. But, surely, economic questions, too, have their moral phases. The prophets we adore spoke incessantly, in season and out of season, on behalf of justice among the classes of society. When the Synagogue will lead in the battle for a better humanity it will regain some of the influence that it might have lost. It was good to hear your voice for the same cause, particularly as you showed that your suggestions were a continuation of Israel's glorious traditions and ideals.

Best wishes for your success, and I hope the Almighty will give you strength to continue in your noble work.

LORD BEARSTED

London, March 27, 1923.

I acknowledge with many thanks the receipt of your pamphlet which I have perused with the very greatest interest.

REV. DR. HENRY BERKOWITZ
Rabbi Emeritus, Rodeph Shalom Congregation, Phila.; Founder and Chancellor of the Jewish Chautauqua Society

Atlantic City, Feb. 16, 1923.

Do not delay in completing and publishing your book. Your Eight Advance Chapters are a ringing call sounded at a momentous hour. That is my frank opinion.

The incorporation of the Program of Social Justice into the Union Prayer Book to be cited year by year, on the Day of Atonement, at the most impressive hour of worship ought to prove a most effective means of quickening the minds and stirring the consciences of our people along the lines of your brilliant appeal.

EMIL BERLINER

Washington, D. C., Feb. 3, 1923.

I have just read your fine essay on "Lassalle" in your booklet. You are right in stressing Social Justice. To that we might add that the world also needs biological justice, hinted at in the writ: "And the sins of the fathers will be visited upon the children."

HERMAN BERNSTEIN
Editor, The Jewish Tribune

New York, October 13, 1923.

Your eight chapters on Social Justice are most illuminating and inspiring, presented in your usual brilliant style, with force and conviction. Your complete work on this subject promises to be your masterpiece.

The Jewish people throughout the ages have struggled and suffered for justice. In every land, and at all times, our people have been identified with movements of progress and light, of peace and justice. Our prophets of old, our Talmudic sages, our savants during the Middle Ages, and our reformers in modern times, have all been apostles of peace and justice. And if Israel still has a mission, if Israel still has something great and constructive to give to the world, it is peace and social justice. Now, in the aftermath of the World War, when most of the so-called high ideals of brotherhood have been shattered, and the world is so slowly recovering from the awful catastropne that has befallen it, the constructive contribution of the Jewish people towards peace and social justice is more sorely needed than ever before.

You are indeed rendering a lasting and invaluable service to the Jewish people and to the whole world by this brilliant presentation of the achievements of the great Jews in the past and of the contribution still to be made by the Jewish people in the future.

DR. LUDWIG BLAU
President, Budapest Rabbinical Seminary

Budapest, March 12, 1923.

I have read with great pleasure your "Social Justice."

Your thought to present to the Jewish youth the idea of justice, as it was elaborated by the Jewish people since the very start of its national existence, as one of the great ideals to be pursued by the growing-up generation, is, according to me, a very happy one.

Ernest Renan whose centenary was celebrated, a short time ago, in one of his lectures gave expression to his conviction that the Religion of Justice, as outlined by Isaiah, will some day be the religion of the future.

You will through your work render a great service, not only to Judaism but to the world at large. I anticipate, therefore, with great pleasure the publication of the work itself, of which your pamphlet is, so I understand, an elaborated Prospectus only.

RT. REV. CHARLES H. BRENT
Protestant Episcopal Bishop of Buffalo

Buffalo, N. Y., March 21, 1923.

What you have written interests me, though I appreciate your standpoint and mine are rather widely separated.

Symposium

DAVID M. BRESSLER
Chairman of the Executive Committee of the Golden Jubilee Convention of the U. A. H. C.

New York, Jan. 16, 1923.

I return your manuscript with the conviction that in this new effort of yours another splendid contribution is about to be made to modern Jewish literature.

BARNETT R. BRICKNER
Rabbi, The Holy Blossom Congregation

Toronto, Can., June 22, 1923.

I have read your "Social Justice" which I regard as a fascinating presentation of the ideals for which Israel has lived and must continue to live. At a time like this when Liberal Christendom is renouncing the old theological dogmatism and coming closer to the ideals of the Hebrew prophets, it is most essential that the Jewish people should stand firm in their promulgation of the great prophetic ideals.

The world can only change when it has experienced a change of heart and mind. It is our function to preach the great ideals of social justice and peace to a world that has already become imbued with the Jewish ideal of *Sh'ma Yisroel,* i. e., the unity of God.

I wish you well in your great Reformatory Movement and assure you of the hearty support of the intelligent forces in Canadian Jewry.

REV. DR. S. PARKES CADMAN
Minister, Central Congregational Church

Brooklyn, N. Y., Feb. 28, 1923.

I have glanced over your pamphlet on Social Justice and I see nothing in it but a fine, candid, fearless and scholarly interpretation of these great prophets. I hold the belief that the Jewish Ecclesia and the Christian Ecclesia and their ministries are more closely related than is commonly supposed. We are one in the love of Righteousness.

RABBI BERNARD M. CAPLAN
Temple Emanuel

Kingston, N. Y., May 24, 1923.

I read your "Social Justice" with pleasure and benefit. I wish it could be circulated in millions instead of thousands.

REV. A. COHEN, PH.D.
Rabbi, Hebrew Congregation

Birmingham, England, March 19, 1923.

I have just finished reading through for the second time your pamphlet entitled "Social Justice," which you were kind enough to send me. I found it full of interesting information, and imbued with deep feeling, evident sincerity and the loftiest idealism. One cannot fail to agree with you that the hope of the world is in a return to the social teachings of the Hebrew prophets and their heirs in subsequent ages. You are unquestionably right in your claim that the Jewish people has a unique opportunity of justifying its existence; and it is to be hoped that your stirring call will rouse them from their spiritual lethargy.

I take it that what has been printed is part of a more comprehensive work, which in its fuller form will deal with the practical points suggested by your

theme. The question still remains to be answered: How are the Jews to start this great missionary propaganda and carry it through? A constructive program would make fascinating reading.

REV. DR. HENRY COHEN
Rabbi, Congregation B'nai Israel

Galveston, Texas, June 5, 1923.

I thank you for the privilege of reading your "Social Justice"—an excellent exposition of Israel's attitude to the world's problems in this period of "Sturm und Drang." We need just such suggestive preachments!

RABBI SIMON R. COHEN
Union Temple

Brooklyn, N. Y., Jan. 17, 1923.

I have your "Social Justice" and have read the Introduction by Edward Filene and two or three chapters in the body of the book. I was indeed delighted with the form, manner and content of the Eight Chapters and I look forward with a great deal of pleasure to the larger volume which, so I understand, you are preparing now and which, I have no doubt, will be a genuine contribution to the literature of Judaism and to the field of sociology.

DR. GEORGE P. CUTTEN
President, Colgate University

Hamilton, N. Y., Jan. 22, 1923.

I have read the Eight Chapters from your forthcoming book and I have enjoyed them very much.

Socially, we are not in a very good condition, and whatever the ultimate answer to the social problem may be, I feel sure that it cannot ever be fully worked out unless we combine to do it and that no factor of our population—Jew or Gentile—should fail to contribute its part.

I thank you very much for sending this booklet to me.

FREDERICK CARL EISELEN, PH.D., D.D.
Dean, Garrett Biblical Institute, Professor of Biblical Literature in Northwestern University

Evanston, Ill., Feb. 23, 1923.

Let me say that I am in hearty sympathy with the spirit of your pamphlet and, of course, would be ready to accept many of the things that are stated in the book. There is no reason whatever why men of various beliefs might not co-operate in the attempt to establish the kingdom of justice and righteousness, of which the prophets dreamed, upon this earth. I doubt very much that we will ever get complete intellectual or doctrinal agreement, but in spite of these difficulties Christians and Jews might well co-operate in proclaiming the social gospel and in attempting to make this world a fit place for men, women and children.

RABBI EMIL ELLINGER
Congregation B'nai Jeshurun

Leavenworth, Kansas, Feb. 5, 1923.

I am more than thrilled with the subject of your most wonderful booklet; it contains an inexhaustible fountain of knowledge.

Symposium

GEORGE ELLIOTT, D.D.
Editor, "The Methodist Review"

New York, Jan. 20, 1923.

Hastily glancing over your pamphlet, I am sure that I am heartily in sympathy with your conviction that one supreme object of real religion is Social Justice. I am convinced that the present economic order is not in harmony with either natural ethics or spiritual religion.

DR. CHARLES A. ELLWOOD
Professor of Sociology, University of Missouri

Columbia, Mo., Jan. 25, 1923.

I have read your pamphlet on "Social Justice" with much interest and approval. I eagerly await the publication of the entire book, because I think you have an opportunity to do something worth while; that is, to bring about a genuine rapproachment between liberal Christians and liberal Jews. I think that lack of co-operation is not only absurd, but very harmful to our world. You probably noticed in my book, "The Reconstruction of Religion," a plea, on pages 283, 284, for the unity of Jews and Christians upon the basis of a humanitarian religion and ethics. To my great surprise, yours has been the first favorable reaction which I have received from Jewish sources, although I have received many from practically all the Protestant churches of the more liberal sort, and some from liberal Roman Catholics.

Now, of course, you understand what I would like to see in your book: a recognition, or rather an emphasis of the fact that there is really no difference to-day between liberal Christianity and liberal Judaism, and that fact ought to be proclaimed from the house-tops. It is time that these foolish dissensions between those who are working for the same ideals should cease, and that some of us should have the courage to say so!

REV. DR. H. G. ENELOW
Rabbi, Temple Emanu-El

New York, May 14, 1923.

It has always seemed to me that if there is anything the Jew may be proud of, it is that his Prophets were the first and foremost champions of social justice the world has known. This is what Ernest Renan, in his masterly work on the history of the Jewish people, points out time and again. Moreover, the Prophets have had many and varied disciples among the Jews of the ages. It is a splendid thing to remind the world of this—not only for the credit of the Jews, but also to kindle a passion for the great object of the Prophets among the people of to-day.

To some of us it seems that if the world is to be saved, it will be through a serious adoption of the program of the Prophets. A book dealing with so important a theme and written in your picturesque style, is bound to prove helpful. I wish you success and beg to subscribe $25 toward the publication of the work.

DR. M. EPSTEIN

London, March 25, 1923.

I am obliged to you for sending me your pamphlet on Social Justice, which I have read with very great interest. Your theme is one that needs stressing at the present juncture, and I noticed with pleasure your successful endeavor to translate the social message of the prophets into modern terms. More than anything else the world needs to be reminded that it will only find healing from all its ills by putting into practice the ideals for which Judaism has stood throughout the ages. It is only fit and proper that Jews should remind the world of its need. History has tended during the last 1500 years to throw us back on ourselves; and after all, our so-called emancipation is only half a century old. Even so, it is not complete; but there is no doubt that as the

Jew mingles more and more in the world, it will become his paramount duty to preach his ancient gospel of social justice.

Your work in this direction is therefore that of a pioneer, and I wish you every success in it. Of the difficulties in your way, both with the Church and the Synagogue, you are no doubt aware. Neither institution appears yet to be ripe for the course you suggest. But the citadels of prejudice and vested interests have always fallen to onslaughts actuated by disinterestedness. Your success, therefore, is only a matter of time.

PROF. CLARKE R. ERDMAN
The Theological Seminary

Princeton, N. J., July 3, 1923.

Surely we should all be united in an effort to secure the ends contemplated in your book, whose literary and propagandistic value I highly appreciate.

DR. CHARLES P. FAGNANI
Professor of Old Testament Literature, Union Theological Seminary

New York, June 21, 1923.

I have read with the greatest interest and sympathy your pamphlet, "Social Justice."

I trust that your new book may soon see the light. Judaism and Christianity should be able to co-operate heartily for the carrying out of the program of the Prophets and Jesus, i. e., the establishment of the Kingdom of God on earth.

The refusal of either to enter into a fraternal campaign for this purpose is virtually the repudiation of the God whom they both profess to worship.

It is the matter of worship that keeps religions apart.

The distinctive teaching of the great prophets, including Jesus, is that worship is a matter of indifference to God, to be left to private habit, taste and preference.

The doing of the will of God among men in their relations toward one another is the supremely important thing.

Kindly let me know when your book appears and be assured of my perfect understanding and appreciation.

RABBI ABRAHAM J. FELDMAN
Reform Congregation Kenesset Israel

PHILADELPHIA May 31, 1923.

Your pamphlet is of great value; if ever there was a time when social justice had to be stressed, this is the time; if any generation was ever in need of having its attention called to the Prophetic message, this is the generation. and if ever there was an age that was prepared to receive that message, ours is that age.

You are doing a great and valuable piece of work. More power to you.

MRS. JOSEPH FELS

New York, November 9th, 1923.

Many people are pessimistic to-day, for they look at surface conditions. Your "Social Justice" will help teach the lesson, taught many centuries ago by the seers of Israel, that our life is bounded by a deep spiritual purpose which goes outside of material things.

Symposium

RABBI MORRIS M. FEUERLICHT
Indianapolis Hebrew Congregation

Indianapolis, Ind., Jan. 17, 1923.

Your "Social Justice" is interesting, ingenious, illuminating. I think I may say in all fairness that the present-day American Jewish pulpit is doing its humble best to realize for Jewry and mankind at large the ideal of *Tzedek Tzedek Tirdof* which you so commendably stress in your booklet.

GLENN FRANK
Editor, "The Century Magazine"

New York, Feb. 15, 1923.

I think your Eight Chapters on Social Justice are fine. I haven't a criticism.

DR. LEE K. FRANKEL
Third Vice-President, The Metropolitan Life Insurance Co.

New York, Jan. 18, 1923.

I have read your pamphlet with interest.

PROF. FELIX FRANKFURTER
Law School, Harvard University

Cambridge, Mass., May 4, 1923.

Thank you very heartily for your pamphlet. It has your inevitable brilliance.

What a world it is!

But we must keep on with faith and work.

RABBI SIGMUND FREY
Superintendent, Jewish Orphans' Home

Los Angeles, Cal., May 30, 1923.

Your pamphlet, "Social Justice," which is interesting and fascinating, was received. I desire to thank you for the pleasure it gave me to read and read it again.

Israel's prophets of yore clamored for "justice and righteousness." Their ideals and pleadings are our heritage. The Jews, nay all mankind, ought to be their successors. Israel must rear the edifice—neither Synagogue nor Church—but the "house of Worship for all the Nations." Its altar is to be the depository of the offerings of Social Service. You are cutting the cedars from this Lebanon of Judaism.

PROF. ALEXANDER R. GORDON
The Presbyterian College

Montreal, Can., Feb. 2, 1923.

I have read your Social Justice with the deepest interest. It made me realize afresh how persistent is the work among the Jews. I knew, of course, that many latter-day prophets of social justice belong to that race. But my knowledge of them has been greatly enriched by your vivid, sympathetic, and illuminating survey of this field.

I need not say that you will meet with a hearty response to your appeal among the more progressive sections of the Church. In Canada, as well as in your own country, we are seeking to close our ranks for a real battle for justice.

REV. DR. LOUIS GROSSMANN

Former Rabbi B'nai Yeshurun Congregation of Cincinnati; ex-Principal of the Teachers' College, Hebrew Union College

Long Beach, Cal., Jan. 26, 1923.

Your Social Justice is a remarkable piece of work and it has appeared at the psychological moment. I have no doubt it will make a profound impression among Jews and non-Jews and bring results. At any rate, it will call attention to the fact that the Jews can do, if they so chose, something worth while, beyond even the limits of the usual activities of the Synagogue.

REV. DR. RUDOLPH GROSSMAN

Rabbi; Rodeph Sholom Congregation

New York, January 22, 1923.

I want to thank you for the honor you have done me in permitting me to read your manuscript of the "Social Gospel of the Prophets." That I read it with great pleasure and profit is expressing my sentiments very feebly. You have, once again, placed all American Jewry under a great debt of gratitude to you and have rendered a service not only to the Jew but to the Gentile as well by your lucid, scholarly and forceful exposition of a great and timely theme. Your manuscript fascinated me as I read it and, as a son of Israel and a lover of truth, I thank you for the inspiring work you have accomplished. Let the world know that the solution of the grave social problem that so agitates and troubles humanity lies in that ancient Book from which has come forth the Law and the Word of the Lord.

I would urge upon you the book's speedy publication.

REV. DR. ADOLPH GUTTMAN

Rabbi Emeritus, Temple Society of Concord, Syracuse, N. Y.

New Haven, Conn., May 24, 1923.

I have read your pamphlet, "Social Justice," with increasing interest. It is timely, convincing, inspiring and deserving of the success it is bound to reap.

ALBERT M. HANAUER

Pittsburgh, Pa., Feb. 25, 1923.

I thank you for the Eight Chapters of your forthcoming book on Social Justice, which I have read with keen interest. I think the world needs your book which, like the works of the prophets and philosophers of old, points the way to a better day of enlightenment and understanding in our present overwhelmingly materialistic world. You deserve encouragement in your undertaking, and I wish you every success.

MARCUS HARTOG, D.Sc.

Meudon, France, August 27, 1923.

Many thanks for your pamphlet, so eloquent and interesting. It should appeal to many. But to me it only touches the chord of racial sympathy. Since my youth I have ceased to belong to the Synagogue as a religious body.

Symposium

VERY REV. DR. JOSEPH HERTZ

Chief-Rabbi of the British Empire

London, Feb. 27, 1923.

Your pamphlet is written in your characteristic style and is reminiscent of your first book which I remember reading 40 years ago when my father brought it with him from Vienna.

No doubt your latest venture will stimulate thought in those circles which are accessible to argument of reason.

J. O. HERTZLER, PH.D.

Professor of Sociology in the University of Wisconsin.

Madison, Wis., April 5, 1923.

First of all I agree with Filene's idea that any social advance must be the result of universal and co-operative effort. Now I gather that you consider it your mission to inspire Jews to efforts along lines of social justice. As such I consider your work to be admirable. I hope it will be broadcasted both among Jews and Gentiles, for the Gentiles particularly need to know about such Jewish efforts as you describe at this time when the slush of the "Sage of Dearborn" is being given such publicity.

If you are trying to give an exhaustive delineation of Jewish thought along lines of social justice I hardly see how you can omit Jesus of Nazareth, in whose thinking you have both the summation and epitome of the thought of his prophetic predecessors. I, of course, recognize the traditional Jewish attitude toward him, but he remains, nevertheless, one of the greatest Jewish thinkers of all time.

RABBI PIZER JACOBS

Temple Israel

Gary, Indiana, June 20, 1923.

I am in deep sympathy with your forthcoming publication. We are in great need of justice and peace among the nations and peoples. You have my heartiest co-operation in this much-needed and noble work.

DR. GEORGE JESHURUN

New York, Feb. 2, 1923.

Many thanks for the Eight Chapters. What I like most about it is the blow you strike for the Jewish self-consciousness. It is the plague of "Slavery in Freedom," which has poisoned the minds and hearts of a great majority of our Intelligentzia. And just a grain of conceit is the best remedy for that enervating apologetic attitude which afflicts so many of our brethren. I know what it is; I had to sweat blood before I got rid of it myself.

OTTO H. KAHN

Banker

New York, January 19, 1923.

I have read your manuscript with great interest. It is a very remarkable and significative document.

CHARLES RANN KENNEDY

Author of "The Servant in the House"

Milbrook, N. Y., Jan. 25, 1923.

Your new book looks like a big thing. It ought to do a great work in the world. It would be glorious for the Jew just at this moment to add yet one more splendor of spiritual achievement such as you outline, to the honor of the

Lord and the salvation of humanity. Will you please put me down for $25.00 as a volunteer contribution to the expenses of the book? Where shall I send the check?

HENRY CHARLES KING, D.D., S.T.D.
President, Oberlin College

Oberlin, O., Jan. 23, 1923.

I do not know any reason why any man and woman who are standing for social justice in a forward-looking way should not be glad of any light that comes from such an historical survey as you have made.

DR. GEORGE ALEXANDER KOHUT
Principal, Columbia Grammar School

New York, Jan. 19, 1923.

Your "Social Justice" is a dynamic preachment and gives one a ravenous appetite for the rest of it. I hope, indeed, you will let us have the other chapters very soon. It was a splendid idea to issue it at the occasion of the Golden Jubilee Convention.

REV. DR. NATHAN KRASS
Rabbi, Temple Emanuel

New York, June 11, 1923.

Your initial chapters on "Social Justice" are an earnest of a powerful book whose blasts of invigorating strength ought to blow away much that is fetid with prejudice to-day. Judaism is yet feebly understood even by our friendliest non-Jews. The time is auspicious for a re-emphasis of Judaism's contribution to the ethics of the world. I wish you great success in your enterprise.

REV. DR. W. P. LADD
Dean, Berkeley Divinity School

Middletown, Conn., March 10, 1923.

I have read your pamphlet, "Social Justice," with great interest, and am pleased to know how many points there are on which you and I can stand together. I dare say that you have seen my little article in the January "World To-Morrow," which indicates how I stand with reference to the relations which ought to prevail between Jews and Christians.

RABBI ISAAC LANDMAN
Editor, The American Hebrew

New York, October 6, 1923.

Social and international justice is the twin platform on which the Prophets visioned a possible Economical and International Brotherhood. Leagues of Nations and similar organizations are merely steps in the direction of realizing this ancient Hebrew ideal.

What is imperative for our age and time and especially for the youth of the world is the virile and vigorous re-preachment of this ideal, not alone as the Prophets proclaimed it but also as their successors throughout the ages have interpreted it. And you, my dear Doctor Singer, are performing a great service, first, to the Synagogue and the Church and, secondly, to mankind generally, by reiterating in your eloquent style the Jewish fatherhood of the great principles of social and international justice.

Symposium

HON. IRVING LEHMAN
Justice, Court of Appeals

New York, Jan. 17, 1923.

The subject treated in your pamphlet is of great importance. I am thoroughly in accord with your premises and your treatment of the matter is very interesting. I am looking forward to reading the full work as soon as it is published.

REV. DR. JOSEPH LEISER

Helena, Ark., Jan. 19, 1923.

I have read your pamphlet with great pleasure and profit, and, in view of the fact that the subject is so pertinent and pressing, I will follow your suggestion and make it, in the very near future, the topic of a pulpit address, cribbing liberally from your booklet.

REV. LEE J. LEVINGER
Rabbi, Temple of Truth

Wilmington, Delaware, Jan. 25, 1923.

I am thrilled with the aim of your new work and agree with you as to its urgent need; you have certainly picked the psychological time for it.

HARRY C. LEVINSON
Attorney-at-Law

Chicago, Jan. 25, 1923.

I have looked carefully over your pamphlet. I think it is a wonderful booklet, very well gotten up, and ought to be of great value to the cause of Judaism in blazing the way for a better conception of our aims and purposes.

RABBI SAMUEL J. LEVINSON
Temple Beth Emeth

Flatbush, N. Y., May 24, 1923.

What could I add to what has already been said about your "Social Justice" except that I clamor for more?

You say "let us make the *Zedek Zedek Tirdof* vote unanimous if possible." Unanimous the vote must be, and I add, may God spare Isidor Singer to us that he may complete his task!

ADOLPH LEWISOHN

New York, Jan. 16, 1923.

I certainly agree with the principles expressed in your "Social Justice," and hope and wish that your work will be successful.

REV. DR. C. H. LITTLE
President, Lutheran Theological Seminary

Waterloo, Can., Jan. 25, 1923.

I have carefully read your pamphlet. It is an earnest, candid and learned contribution on the subject of sociology which is uppermost at the present day.

Symposium

RABBI WOLFE MACHT
Congregation Rodeph Sholom

Waco, Texas, May 28, 1923.

I am indebted to you for the modern and happy interpretation of Prophetic religion. Your booklet is thought-provoking. May you live to see a larger measure of justice among men and nations!

JAMES G. K. McCLURE, D.D.
President, McCormick Theological Seminary

Chicago, Ill., Jan. 22, 1923.

I thank you for sending me "Social Justice" which I have examined with great interest. I do not pretend to be an authority on the Essenes. Nor am I able to say whether all your deductions are absolutely correct. But this I am glad to say, that my sympathy is with your general purpose. And my belief is profound that your general purpose in due time will produce large results.

I have long held that were Jesus here to-day—in our present social situation and with our present type of mental activity—he would announce some common ground that would unite unselfish, truth-seeking Jews and unselfish, truth-seeking Christians in a movement for the correcting of social wrongs and for the bringing in of an era of social righteousness.

Malachi ii:10 are very precious to me as prophetic of what will some day be the basis of the most effective fellowship in world redemption that has ever been known.

REV. DR. JOHN McNAUGHER
President, The Alliance of Reformed Churches

Pittsburgh, Pa., June 8, 1923.

To join with men of your catholic spirit in quieting racial and religious animosities will always be for me a mandatory as well as a most pleasant task.

RABBI HARRY S. MARGOLIS
Temple Israel

Paducah, Ky., May 29, 1923.

Your book is a most commendable piece of work, deserving of the recognition which it is receiving from the best minds in the country. The contents is most interesting and should appeal to both Jews and non-Jews throughout the world. You have made a distinct contribution to this particular phase of ethics. I am sure your efforts will bring lasting results.

RABBI JEROME MARK
Temple Beth-El

Knoxville, Tenn., June 21, 1923.

In my younger days I learned the Talmudian saying: "Do not despise the blessing of the low." But I really did not appreciate that a poor word of gratitude from me on your inestimable work "Social Justice" would be of any value.

You may draw your own conclusions about my enthusiasm and esteem for your book if I tell you in all honesty that your "Social Justice" is on top of my desk with my (Hebrew) Bible, Prayer Book and a list of 4 or 5 necessary and handy reference books. I have drawn directly from its sources on three occasions at least, and always find it an inspirational guide.

I am still convinced that my feeble voice will add but little to your "Kobez Iggaroth" of the most notable men of America. I stand "four square," however, on your *Zedek Zedek Tirdof* vote.

May God give you strength to produce the larger work as planned. I am confident that it will occupy a niche of honor in America's literature, and will win you the affection and gratitude of America's thinking youth to whom social justice is sodear.

RABBI SAMUEL H. MARKOWITZ
Temple Israel

Lafayette, Ind., July 6, 1923.

I read your pamphlet with interest and pleasure. The enthusiastically progressive, almost radical, tone appeals very strongly to me and I want to assure you of my hearty co-operation.

LOUIS MARSHALL
Attorney at Law; President of Temple Emanue·
Chairman of the Board of Directors of
the Jewish Theological Seminary

New York, December 21, 1923.

I have read with much interest the manuscript of your book, which presents the prophets in an attractive setting.

Social justice is only one of the essential elements, or, I might say, one of the objectives of religion, and religion is the best medium for inculcating in the minds of man the importance of justice in every form, whether it be social or otherwise, of righteousness, and of loving kindness. Unquestionably the prophets of Israel have been the most powerful and eloquent protagonists for these great ideals, and the study of their texts is in itself an education of the mind and of the heart which, if it became general, would make of this sad world a better abiding place for humanity. It is not Socialism that will bring the Kingdom of God on earth. It will only arrive as a result of right thinking and right acting in accordance with the admonitions of Amos and Isaiah and Jeremiah and the other moral and ethical giants of old.

I was quite interested in the chapter on the Essenes. I do not know whether you have read George Moore's story, "The Brook Kerith," which, though difficult to read because of its literary form, presents what I believe to be an excellent picture of the lives of those whom you appropriately refer to as a "Socialist Old Bachelor Club in Palestine 2100 Years Ago."

THOMAS GARRICK MASARYK
President of the Czecho-Slovak Republic

Prague, March 12, 1923.

I thank you cordially for sending me your interesting pamphlet on "Social Justice."

RABBI ISRAEL D. MATTUCK
The Liberal Jewish Synagogue

London, England, July 24, 1923.

I read your pamphlet in which you outlined a program of social justice in support of which Jews and Christians might combine. I cannot quite agree with all the details in this program, but I am in full accord with the aim. I like both, the idea of such co-operation between the Synagogue and the Church, and also the identification of work for social betterment with the work of organized religion.

Symposium

REV. DR. F. DE SOLA MENDES
Rabbi Emeritus of the West End Synagogue

New York, May 24, 1923.

I admire your pamphlet, "Social Justice," very much. Written in your old ringing style of vigor, it may serve to teach the world how much of the noblest modern ideals of sociology have been preached, and preached again, by our good old Bible prophets. Many a Christian brother will open his eyes in surprise on discovering how much that is "new" and how much that is "good" is contained in the wise outpourings of our bygone inspired teachers. And for results—a better mutual understanding and a more concerted and joint co-operation.

RABBI HARRY A. MERFELD
Temple Beth-El

Fort Worth, Texas, May 28, 1923.

I have read your pamphlet on "Social Justice" with a great deal of pleasure and profit.

CLAUDE G. MONTEFIORE

London, March 7, 1923.

Many thanks for your pamphlet, "Social Justice," which I have read with much interest.

It is of great importance that the modern Synagogue should seriously think about the right application of the old prophetic messages to the complicated conditions of modern life.

GEORGE F. MOORE, D.D., LITT.D.
Professor of History of Religion, Harvard University

Cambridge, Mass., Jan. 22, 1923.

I have read with great interest the Chapters of your forthcoming book. In dealing with the Prophets of the eighth century it might be illuminating to some readers if you expanded a little upon the new economic conditions which were in a large measure the cause of the social disorders which Amos and his successors condemn—the sudden increase of wealth in the hands of a small class and the inadequacy of the existing laws and the old-time administration of justice to meet the new exigencies. The parallel to the history of the nineteenth century is very striking.

I was glad to see your reference to Darmesteter and the quotations from him in the last chapter. When I lectured on the subject, I used to read such passages from his 'Les Prophètes d'Israël' to my class and recommend them to read the rest for themselves. It was a striking conception—what organized Christendom might be and do in the world if it were once inspired by the great ideas of the Prophets. But I am afraid that in its alarm over Modernism the Roman Church is even less accessible to such ideas now than it was when he wrote; the same reaction seems to have taken firm root in Protestantism in the so-called 'Fundamentalists.'

* * *

February 10th, 1923.

I have re-read your "Social Justice" in its expanded form, with very great interest. It is a worthy contribution to the literature of the Golden Jubilee Convention, and I hope that it may have a large circulation and the influence it deserves.

Symposium

REV. DR. JULIAN MORGENSTERN
President, The Hebrew Union College

Cincinnati, O., January 22, 1923.

I found the *Chapters* interesting both as to contents and form, and I appreciate your work as a bold challenge to both Judaism and Christianity to face the social problem fearlessly and in a constructive spirit.

I sincerely hope, therefore, that you will go ahead with the book and complete it. You may be sure that I shall read it with much interest and with the conviction that it must achieve something worth while.

DAVID NEUMARK, PH.D.
Professor of Philosophy, Hebrew Union College

Cincinnati, O., Feb. 5, 1923.

Your book is instructive, interesting and edifying.

REV. DR. RABBI MORRIS NEWFIELD

Birmingham, Ala., May 28, 1923.

I read with a great deal of interest your splendid pamphlet on "Social Justice." I am sure that this Preface to your larger work on the subject gives a true insight into the spirit of social justice that underlies the work of the Hebrew prophets.

You are doing a fine piece of work and I am eagerly anticipating the publication of the larger volume.

REV. DR. LOUIS I. NEWMAN
Rabbi, Temple Israel of Harlem

New York, Feb. 15, 1923.

I have perused your Chapters and have found much stimulus and satisfaction therefrom.

Your suggestion that steps be taken to distribute your pamphlet on Social Justice among our 15,000 Jewish college boys and girls seems to me admirable.

Our Jewish youth, both in and out of college, may learn with profit from your work of the Jewish contribution to social progress in every age, and make it a theme for discussion and debate.

GEORGE W. OCHS OAKES
Editor, "Current History"

New York, Jan. 15, 1923.

I thank you for letting me look over the opening chapters of your forthcoming book on the 'Social Gospel of the Prophets and their Successors.' I have read them with much interest and find that they are written in your usual brilliant style, with a wealth of citations and great evidence of Biblical lore.

LEWIS B. PATON, PH.D.
Professor of Old Testament Exegesis, Hartford Theol. Seminary

Hartford, Conn., Feb. 5, 1923.

I have read carefully and with great interest the pamphlet on Social Justice that you so kindly sent to me. I entirely agree with you that the Hebrew Prophets were the first discoverers of ethical monotheism, and that

their teachings lie at the foundation of all true religion ever since. They first recognized that righteousness was the essence of God, and that God requires of men not ritual but righteousness, not magic but morals. It is not quite correct to speak of Christianity and Muhammedanism as daughter-religions of Judaism, but Judaism, Christianity, and Muhammedanism are daughters of the religion of the prophets. All have partly realized, and partly failed to realize, the great message of Amos and his successors: "I desire kindness and not sacrifice."

Judaism compromised the purely ethical religion of the prophets with the old national ritual religion. Jesus was primarily a prophet, and sought to revive the religion of the prophets, "I desire kindness not sacrifice," but his church soon compromised his message with the ritualism of Judaism and of the Greco-Roman world, and the result was Catholicism, which is as far away from the teachings of Jesus as the Talmud is from the Prophets.

Protestantism and Reformed Judaism are alike in returning to the teaching of the prophets: "Not ritual but righteousness, not magic but morals." If both Synagogue and Church can go back to the prophets' message of Social Righteousness as the essence of religion, then Synagogue and Church will see eye to eye and face to face, and the multitudinous divisions of Christendom will disappear. The quarrel is not between Jesus and the Prophets, but between the additions that both, Judaism and Christianity, have made to the religion of the Prophets and of Jesus. Already modern Judaism and modern Christianity feel their close spiritual kinship. As a liberal Protestant I have frequently been invited to speak in Jewish Synagogues, and I feel infinitely more at home in a Reformed Synagogue than I do in a Roman Catholic Church.

Your program is one for which I feel only the heartiest approval. Back to the Prophets for the Jew, is at the same time back to Jesus for the Christian. In the effort to establish social justice in the world all good men ought to be united. God speed your endeavors in this direction. It is the goal that is dearest to the heart of the true Christian.

REV. HAROLD PATTISON
Minister, Washington Heights Baptist Church

New York, March 6, 1923.

I think you have struck a very true note in your pamphlet on "Social Justice," for which I beg to thank you. I have always regarded the Jews of New York as my friends. The fact that we cannot see eye to eye in some matters has nothing to do with the fact that we ought to keep hold of one another's hands, in all the friendship of a common humanity and the spirit which the Founder of my Faith has made a sign of His disciples.

FELIX PERLES, PH.D.
Rabbi at Koenigsberg, Germany; Interim Professor at the Jewish Institute of Religion

New York, Feb. 13, 1923.

I have read with great interest your pamphlet on Social Justice. It was a happy and timely thought on your part to remind Jews and non-Jews that the idea of social justice is of Jewish ancestry.

REV. DR. DAVID PHILIPSON
Rabbi, Bene Israel Congregation

CINCINNATI, OHIO

I found your *Chapters* of very great interest and believe a publication of that kind will make a very great appeal.

Symposium

REV. DR. D. DE SOLA POOL
Rabbi, Spanish and Portuguese Synagogue

New York, March 15, 1923.

The call which you issue for social justice to become regnant in human affairs is a profoundly urgent one, for these days have added to man's failures to live up to the teachings of the prophets, a pseudo-philosophy of the superman justifying injustice, a pseudo-science of race canonizing mass injustice, and a prostitution of nationalism consecrating national injustice. The primitive mistrust of the unlike is being given academic sanction and philosophic protection. Never before in this sophisticated age, has there been so great a need for reiterating the call to elemental social justice.

IRA M. PRICE, PH.D.
Professor of Semitic Languages and Literatures,
University of Chicago

Chicago, March 10, 1923.

You sure have struck a fruitful theme and are on the right line in social justice if you hew to the same line all through to the end.

REV. DR. JACOB S. RAISIN
Rabbi, Congregation Beth Elohim

Charleston, S. C., May 25, 1923.

By espousing the cause of social justice from a Jewish point of view, you are rendering an invaluable service both to Judaism and to humanity. The world admits, though grudgingly, that we have given it two of its most progressive religions. It still fails to recognize that Judaism laid as much stress on the Brotherhood of Man as on the Unity of God, and that since even trinitarians claim to be in reality unitarians, they can worship the One God only by adopting the Jewish principle, "One Law, One Justice," in economics as well as in politics.

I, therefore, hail your "Social Justice" as a work that will cause a *Kiddush ha-Shem* and, what is more, may serve to hasten the day when social and economical inequalities will become things of the past, and Israel's ideals will be established among and bless all the families of the earth.

REV. DR. MAX RAISIN
Congregation B'nai Jeshurun

Paterson, N. J., June 3, 1923.

Yesterday I finished reading your highly valuable booklet on "Social Justice." I am still under the spell of the ideas and ideals you have so skilfully marshalled in your portrayal of the social philosophy of our Prophets.

I know of no other book on the subject that has impressed me as much, and I find myself greatly indebted to you for the pleasure the work has offered me.

Your booklet, to my mind, is of paramount importance at this time when the world is once again reverting to its medieval occupation, that of making the Jew the target for its spirit of hate, and the Jews themselves are beginning to forget, or to lose faith in their historic mission on earth and their racial powers for good.

You are rendering us a great service by reminding the world of its indebtedness to the Jew in the past and of the need of Prophetic idealism for the leavening of the social order of the future. I heartily congratulate you upon the work, and sincerely thank you for the privilege of letting me read it. I shall look forward to reading the larger work when published.

Symposium

RABBI MARIUS RANSON
Congregation Beth Emeth

Albany, N. Y., May 24, 1923.

Your booklet on "Social Justice," printed in honor of the Golden Jubilee Convention of the Union of American Hebrew Congregations (1923), is a great contribution in the field of world-history. Scholars must re-write the history of civilization in the light of your philosophy of history.

I wish you God-speed in your holy work. American Israel should take its stand behind you to a man, for you have given a new vision of the Jew's contribution to the world.

You will be interested to know that in my Golden Jubilee sermon, delivered at Temple Emanu-El in New York City on January 21, 1923, I, too, called upon the Union of American Hebrew Congregations to draft and to adopt a great program of international ethics to complete the program of industrial justice adopted by the Central Conference of American Rabbis, two years ago, which found its concrete application in the revision of the second volume of the United Prayer Book.

I, too, have been preaching, as you have been exhorting, that Jews and Christians must join hands in a great Twentieth Century Crusade against the forces of ignorance and evil. Religion, and I hold this to be as true of the Jewish religion as of the Christian, has come to the crossing of the road. Humanity lies bleeding and dying "between two worlds, one dead, one powerless to be born." Civilization can be saved only by the regenerating vision of Judaism and Christianity joining hands in the spirit of twentieth century brotherhood.

This spells concession, to be sure, but not compromise. I am not afraid of such concession; only a strong man will make concessions; only a weak man fears concessions.

Your book shows Judaism to be the "élan vital" of Progress.

RABBI JULIUS RAPPAPORT
B'nai Israel Congregation

Milwaukee, Wis., June 11, 1923.

I was inspired by your program of "Social Justice," which would at once and spontaneously solve the perplexing problems that plague and pester our age and heal all the ills that mankind is heir to.

I hope that yours will not be "a Voice in the Wilderness."

REV. DR. LEO REICH

Cleveland, O., Feb. 13, 1923.

You have again put us under obligation for giving us such an original and modern exposition of our prophets. Your Chapters are delightful and refreshing and will prove of great benefit and help to us preachers.

I agree with your proposition to have the second week in February known throughout American Jewry as Social Justice Week, the date thus appropriately coinciding approximately with the birthdays of Abraham Lincoln and George Washington, the illustrious representatives of social justice in the sublimest sense of the word.

RABBI MAX REICHLER

Brooklyn, N. Y., Jan. 29, 1923.

I consider your "Social Justice" one of the most effective contributions to the knowledge of Judaism. It is my sincere hope that your little work will be the beginning of a great movement in the Synagogue for Social Justice.

Symposium

GEORGE W. RICHARDS, D.D
President, Theological Seminary of Reformed Church
in the United States

Lancaster, Pa., Jan. 22, 1923.

I have read your pamphlet with intense interest and much profit. Indeed, I shall preach a few new sermons because of the inspiration and suggestions I received from it.

I am especially pleased with your view-point, mood and purpose. To put the new social order into practice, we need all the religious sanction we have and, above all, all close co-operation between the great religious proofs of the world. You show in a clear and convincing way the world's debt to the prophets of Israel and Judah. They are our common heritage and to them we must go for social vision and courage to transfer that vision into practical life.

R. N. SALAMAN, M.D.

Royston, Herts, England, May 9, 1923.

I should like to say that I read your pamphlet on "Social Justice" with great interest and realize that it aims at an ideal of brotherhood and justice which would indeed be a blessing were it to be fulfilled. Personally, just as I believe that internationalism can only arise out of nationalism, so I think that a common basis of morality and action is more likely to arise from several advanced codes working side by side, than from a heterogeneous fusion of two or more. At any rate, your pamphlet is a powerful call to all thinkers.

RABBI TOBIAS SCHANFARBER
Anshe Maarib Congregation

Chicago, Ill., May 29, 1923.

I read your pamphlet on "Social Justice" with much pleasure and profit. You are right: social justice is the great contribution which the Prophets of Israel and the Jews have made to the civilization of mankind. Your ringing message is needed in our disrupted and disorganized world, today more than ever. If we are ever going to get a nearer approach between creed and creed, between religion and religion, it is only through the actual realization of social justice.

REV. DR. EMANUEL SCHREIBER

Los Angeles, Cal., Feb. 8, 1923.

You certainly have done justice to yourself, justice to the Jews, and justice to the cause of Justice and Humanity. Let me, first of all, congratulate you on the brilliant and elegant style of your new book. It proves that your sojourn in Paris and your intercourse with the French literati has born ripe fruit.

You have surpassed yourself. You could not have chosen a finer subject.

You have, last but not least, done justice to the, alas! so much misunderstood and so woefully misjudged Hebrew Prophets. They were, indeed, the pioneer socialists in history, bold, courageous, outspoken and honest.

The Jew, who suffered and still suffers for the sake of justice is still "chosen" to be the *Ebed Jahveh,* the Servant of God. We cannot, of course, serve God who is not in need of any service. But it is still our sacred mission to continue our thirty-centuries-old fight, no matter how dearly we have to pay for it, not only for individual but also for international justice and righteousness. Should we, after having won victory in our struggle for our own right, give up that combat, "den Kampf um's Recht" for others, we would be most selfish cowards. We would be no better than Cain whose despicable motto was: "Am I my brother's keeper?" Joseph's words: "I seek my brethren," but this time the word "brethren" to include all races, nations and creeds, must be *our* guide.

You are, in brief, perfectly right, the Jew must become the world-leader of the great movement for social and international justice.

Hence, no matter what our slum-, office- and parlor-anti-Semites may claim, this, our sublime mission was not concluded 19 centuries ago, nor is it closed to-day. It will not be ended until the words of the most radical socialist of Jewish antiquity, the much persecuted, poor "shepherd of Tekoah," will be fulfilled: "Justice will well up like water and Righteousness like a rapid stream."

Oh, that our modern Jews, especially our young, rising generation, would not be so sadly ignorant of the vital facts and principles anent Judaism in general and the Hebrew Prophets in particular! How they could hasten the realization of our Messianic mission!

TEMPLE SCOTT

New York, Sept. 12, 1923.

Your fine appeal for social justice is a scholarly and convincing piece of writing. Its reading has moved me to a high sense of appreciation of your mind and heart. I see no other way but the one you point out for Jews to follow, if they earnestly desire to demonstrate themselves as the "chosen people." Only good can come of your efforts to arouse in them a proper pride in the traditions of their nation. And it is vital that they hold these traditions as their richest assets, if they are ever to make good their spiritual birthright.

MRS. VIDA D. SCUDDER

Professor of English Literature, Wellesley College

Wellesley, Mass., Jan. 26, 1923.

Thank you for sending me these interesting advance chapters of your book. It is touching and inspiring to think of the Jews awakening to their possible mission of redemption in the modern world, and I feel that your book and the cause it represents might have a great future. We Christians can certainly never forget that we owe our religion to one of your race. And we must feel that the qualities which made it possible for Jesus to be born of that race alone, out of all the races of the world, are still to be found among you.

PROF. EDWIN R. SELIGMAN

Dean, Faculty of Political Science, Columbia University

New York City, January 22, 1923.

I have been much interested in your manuscript. It is attractively written and I shall be very much pleased to see the book itself when it appears.

CHARLES SHOHL

President, The Union of American Hebrew Congregations

Cincinnati, O., Feb. 19, 1923.

I appreciate the opportunity you have given me of reading your Chapters on Social Justice. I am confident that this publication will meet with the success that the very able manner in which you have handled the subject merits.

PROF. HENRY P. SMITH

Librarian, Union Theological Seminary

New York, Jan. 22, 1923.

I have read your book which is a valuable contribution to a topic of increasing importance, with great interest, and appreciate the noble effort you are

making. I fear the forces of Conservatism will make a very strong resistance to your attempt, but forward-looking men will certainly be in sympathy and in their approval you will find encouragement.

RABBI MICHAEL G. SOLOMON

Los Angeles, Cal., May 31, 1923.

After a careful perusal of your "Social Justice," I cannot but feel convinced that yours is not only a very timely publication but even a most masterly effort in the right direction. Slowly but surely will emanate therefrom a humanizing influence throughout the civilized world, aye, prove a veritable boon and blessing to the whole human family. So much is certain: it will greatly benefit all those who earnestly endeavor to see the light, to learn the truth, and to promote social and international justice.

SIR ISIDORE SPIELMANN

London, England, April 24, 1923.

Your pamphlet is most interesting and instructive and cannot fail to make for tolerance and peace. But, if I may be allowed to say so, it is to the Christians or to those masquerading as Christians, that your plea for social justice should be more directly addressed, for it is only in the so-called Christian countries of the world that the Jews are persecuted or where they are denied justice. The non-Christian countries are more just to the Jews.

Consequently I would respectfully suggest that your excellent book should be sent in thousands to the Jews but in hundreds of thousands to the nen-Jews, mainly to clergymen, college and high-school teachers, journalists and writers, municipal and state officials. In brief, to all those who are moulding and dominating public opinion.

DAVID STECKLER

Counsellor at Law; Treasurer of The Amos Society

New York, July 23, 1923.

We are living in an age when the moorings of civilization are so loosened that the slightest jolt will send the craft adrift. Men and nations have lost their bearings. Except in medieval history we never were further away from the Brotherhood of Man visualized by the prophets of old than we are to-day.

The task of making real the vision of Isaiah and Amos of peace on earth and of laying the foundations for the Brotherhood of Man is upon Judaism of today just as it was in the days of old. *American Jews, particularly those who have imbibed in our schools and colleges the spirit of Americanism, are peculiarly fitted for delivering that message in a voice which will be heard in all the corners of the earth.*

American genius made it possible to defeat a nation consumed with ambition to conquer the world. American Jewry has the genius of delivering the message of the prophets in a way that will eventually curb the passions of men and nations, and fulfil the twin-vision of Isaiah that "the lion shall lie down with the lamb," and "swords be turned into plowshares and spears into pruning forks."

Your work on Social Justice will teach the world what the Jew has contributed to the solution of the social problems of the ages. It will help make clearer the message of the prophets, and will teach the world that the Jew in all the ages strove for peace and disarmament.

Anti-semitism is rife in the land. To combat it the American Jew must teach and preach those higher things in life for which our fathers died. *Your book should be in the hands of every Jew of culture so that he may teach what the Jew has done for the world. Since anti-Semitism is largely founded on ignorance, your book should be a potent factor in eradicating it.*

Symposium

THOMAS STERLING
U. S. Senator from South Dakota

Washington, D. C., Jan. 25, 1923.

Thank you for your Social Justice Pamphlet. I may say that on sketching a few pages, here and there, I was very favorably impressed with the work.

HON. NATHAN STRAUS

Atlantic City, Feb. 3, 1923.

I have read your pamphlet with the greatest interest.

HON. OSCAR S. STRAUS
Former U. S. Ambassador to Turkey, and Secretary of Commerce and Labor

New York City, January 12, 1923.

I have read with interest the preliminary chapters of your forthcoming book. I don't know anybody more thoroughly equipped by experience and knowledge to write such a book than you are, and I am sure it will place in a clear light the contribution of the Prophets of Israel to the basic principles that lie at the root of our civilization and from which the statesmen and people of our day are to seek guidance and draw inspiration so as to make this a better world.

Let us hope the time is not far distant when Judaism and Christianity, the mother and daughter religion, will harmonize their spiritual heritage for peace and good-will among all men.

DR. N. SYRKIN

New York, March 16, 1923.

Many thanks for your splendid pamphlet "Social Justice," which I have read with great pleasure and profit.

As a Socialist who was connected for many years with the Jewish proletariat in England and America, I can only welcome your own Judeo-Socialistic venture *sui generis*. I was waiting for so many years for the publication of just such a work as yours, in which the Social Gospel of the Jewish Prophets, both of the Old and New Dispensations, would be brought into a coherent system.

Would it not be a fruitful idea to organize here a Society for the Study and Establishment of Social Justice on the basis outlined by you?

In the Fabian Society of England we have a prototype of just such a society. This new organization, of which I am thinking, would be of the greatest help for the enlightenment of the American public, Jewish and Christian. A new social conscience would be moulded through its instrumentality in our growing-up generation.

It seems to me that this Jewish-Fabian movement would be a great and lasting contribution to the understanding of Jewish ideals, both by Jews and Christians.

HENRY M. TOCH
Honorary Treasurer of the Y. M. H. A. of New York; Trustee of Temple Emanuel, N. Y.

New York, March 29, 1923.

I read your pamphlet "Social Justice" with much interest, and sincerely hope that its publication will do much good.

I trust that the time is not far distant when all high-minded men, irrespective of their specific religious denominations, will unite in the thought of dealing with each other in line with the undying words of the prophet Micah: "What doth the Lord require of you? To do justice; love mercy and walk humbly with thy Lord."

To live by these principles, and cease the constant, useless and irritating denominational misinterpretation of antiquated dogmas and hazy metaphysical mysteries, is the duty of all intellectual lovers of religious truth.

RAMSAY TRAQUAIR
Professor of Architecture, McGill University

Montreal, Can., March 14, 1923.

I have read your pamphlet carefully several times. I must thank you for sending it to me. Its aims must, of course, appeal to every thinking man, as they do to me.

The glory of the Jewish prophets was that they feared not to think deeply and to speak freely even when their thought was not that of their time. What they would say here and now, I would not venture to guess, but I fear that they might be deported.

Your pamphlet is most interesting in its exposition of the great social heritage of the Jews. Our present social system is certainly wrong, and radically wrong. I think that the cure must include not only justice, but also toleration and freedom. Justice is a cold thing unless accompanied by sympathy. We need more toleration, more differences and variety, more richness of idea in life, yet modern democracy seems set on reducing us all to a monotony of dull excellence.

You asked me to write freely and I have done so. What I dread more than anything else in our culture in America is its devastating monotony. I am sure that this is killing the souls of many. I know that if I were condemned to the utter monotony of labour which many have to undergo I should be a Bolshevik, or something worse, in a very short time.

SIR CHARLES WALSTON

Cambridge, England, May 24, 1923.

I thank you for your interesting pamphlet on "Social Justice." I am in agreement and sympathy with you as to most of the ultimate aims and I have always been ready to fight when injustice, or any undue differentiation, in public or in individual treatment and opportunity is shown to any class, race or creed. On the other hand, the great world-problems and needs, as I envisage them now, I cannot regard from the standpoint of *any one* of the established sectarian creeds and still less from that of any race.

Much as I am moved by injustice to any minority within the existing states, I think it best to concentrate all our thought and action on the discovery and the exposition of means to attain justice and progress for the world at large and the true philosophy of life, public and private, *positively* and *constructively*.

I am afraid what I have said may be involved in form and too concentrated in meaning to convey properly my own views on these great issues, but I feel confident that to a thinker like yourself my meaning will be clear and will be received with sympathetic indulgence.

FELIX M. WARBURG

New York City, Jan. 24, 1923.

I have looked through the very interesting pamphlet which you were kind enough to send me. It is surely timely and in keeping with the efforts which are being made by the Golden Jubilee Convention, now in session, to awaken new interest in Jewish education.

SIDNEY WEBB
President, Board of Trade

London, England, March 16, 1923.

I am much obliged for the pamphlet. In response to your request for my opinion I can assure you that it seems to me likely to be very useful in arousing interest, and planting the seeds of thought.

In a subsequent volume you could, perhaps, usefully give further indications of the lines on which you think that social change should proceed. This you might do by further biographical sketches.

I believe much in giving references and lists of books, in order to guide further reading.

PROF. GEORGE E. WOODBERRY

Beverly, Mass., Feb. 12, 1923.

I have been slow in replying to your kind note, but I have read the chapters of your work which were sent to me, with care and pleasure, and I was glad to meet again with the "Essenes," who, I remember, many years ago, came into my horizon when I was a boy and devoured pretty nearly all of De Quincey's writings with eagerness. But, with regard to what you call my "verdict," I am not at all competent to pronounce any; only let me assure you of my complete sympathy with the foundational ideas and theories of your work so far as they appear in these chapters.

Institutional religion—its organizations, its rites, creeds, dogmas—however needful, or useful, at least as stages in the gradual integration of the human world, never much interested me, and life has taught me rather to look on a moral regeneration in the individual—on what used to be called "a change of heart" in the person—as a pre-requisite to that unity of humanity in the spirit, which under much diverse and manifold forms, in so many lands and ages, has been the one shining goal of our race's seers and teachers. I am, to this extent, an individualist; but life on the great scale—social life—is too large a matter for me.

With your main end, to aid establishing—or, at least, advancing—the moral and spiritual unity of all mankind, without distinction, I am in full accord and I bid you "God-speed" in your work. The road may be, as you say, "long and weary," but it has known blessed feet for long ages, and it leads toward the light.

ISRAEL ZANGWILL

London, Feb. 28, 1923.

I have read with great interest your valuable pamphlet, "Social Justice."

You may see from my new play, "The Forcing House," that I do not hold socialism proper an easy job, unless it is going to come from within.

LOUIS ZANGWILL

London, England, July 15, 1923.

I appreciate the temper of mind and the sincerity which have given rise to the idea you are urging forward, namely, that the program of "Social Justice" formulated in your little book be intimately and inseparably adopted as the official platform of organized religious Jewry throughout the world.

Strictly keeping within the bounds of the fundamental Jewish outlook and temperament, I have long cherished a kind of Pragmatism and I have, therefore, to recognize that if you personally, by harnessing your program of "Social Justice" to your Judaism can make that Judaism more vivid and significant for *you*, more effective from your own standpoint in its bearing on human affairs, that is your truest course. But this happy solution in your case does not, for instance, necessarily apply to me.

For the normal Jew of the organized Synagogue, I am not in a position to speak, but I do not see how you are going to get rid also of his right to his personal factor and individual equation.

Your program, for example, places your conception of "Social Justice" on a very concrete footing, with the clearest definiteness of detail; so that there can be no mistake as to what exactly is put forward for propagation. That—as is seen in certain social prescriptions of the Mosaic Code—is, in principle, perfectly Jewish. Indeed, quite obviously, the innermost significance of Judaic religion was that it was originally the practical instrument of a civilization.

But, for ages now, life and civilization have moved wholly on lines of separation from religion in their social and political details. These details have long outgrown any envelopment or detailed prescription by religion: the complexities of the modern industrial order, with all of which your program is especially occupied, are very far from the relative simplicity of Mosaic days, and it is, in the modern world, probably impossible, and, in any case, undesirable, to revive the ancient principle, even to the extent of inseparably associating a particular and detailed social program with the official platform of a religion.

Jewry, in particular, as an organized platform, religious and other, cannot be said to exist. As Mrs. Hannah Grasse is supposed to have said in her celebrated cookery book in the recipe for roast hare: "First catch your hare." I say: "First produce a Jewry."

But even were Jewry a possible platform, there is still another strong ground on which even *you* should not advocate this intimate and inseparable association of your own pet aspirations with its preachings. Whatever is officially adopted and officially preached is at once stereotyped and dead. The only living ideas are those which exist unofficially. The Jewish prophets, whose example you cite, spoke thus unofficially. They were moved by individual inspiration, which, as Renan rightly saw, was of the essence of the Hebrew genius. They were initiating new ideas for the world.

These ideas, after passing into the common ethical stock of humanity, have, from the rise of the Darwinian era—albeit Darwin himself was of a pious mould—been in course of rejection from man's hearts. In the last fifty years, and particularly in the last thirty, this process has become cataclysmic. Not only the mass of men is imbued with Nietzschean conceptions as second nature, but the scientific mind of our time uses these conceptions as stepping-stones. The science of Eugenics, as it is being evolved, takes naturally for its supreme hero just that type of person for whom at one time access to the Kingdom of Heaven, if not entirely barred, was held to be more difficult than the passing of a camel through the eye of a needle. Everywhere men's minds are obsessed by the possible increase of population in relation to Mother Earth; they are obsessed by the struggle for the largest hold on Mother Earth and her resources, each nation being to every other nation, and each man, in large degree, to every other man, as a deadly rattlesnake. You cannot touch or move them an inch by the official point of view of any platform.

Some day, I have no doubt, ideas of another order will begin to germinate through the mass of humanity, working through letters, art, the personal contact of man and man, and in the thousand underground vibrating ways in which all such processes work—and work most potently. Some day, though possibly only after further grim wars to come—fresh ways of thinking will arise, but they will not spring from an official platform.

ISRAEL J. ZEVIN
Editor, The Jewish Daily News

New York, April 3, 1923.

Your "Social Justice" is a great and remarkable piece of work; it will make the world *think* and think *right*.

RABBI MARTIN ZIELONKA
Temple Mt. Sinai

El Paso, Texas, May 28, 1923.

I read your "Social Justice" on my way home from the Golden Jubilee Convention. I want to congratulate you on this splendid work, and I am glad to know that you are completing it. I fully agree that there is urgent need for such a work and this is the time for presenting it to the world at large.

I believe that the modern interpretation of Reform Judaism is meeting the challenge and we hope that true justice will soon reign among all Faiths.

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